

# THE HEBREW STANDARD

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## CHEDER

By SAMUEL ROTH



A few days passed and the fateful afternoon, to which Charlie had been looking forward with mingled emotions of curiosity and dread, at last arrived. When Charlie came home from school he found his mother and Leah engrossed in a sumptuous arrangement concerning his first cheder-day, which, the moment they caught sight of him, was changed to the subject of the soiled appearance of his hands and face. His mother had a way of talking about his face and hands, that made Charlie wilt.

"And you mustn't forget to put on your new suit," admonished Leah.

Charlie looked at her long and silently. He never fully understood the tyranny which Leah exercised over him. She was much smaller than he was and he could quieten her, he thought, with one blow. But evidently she was unaware of his superior powers, for she continually projected herself and her opinions into his doings, and by provoking him into paroxysms of despair showed herself altogether indifferent to the lavas of rage and vengeance that fumed in the depths of his heart.

However, that was no time for discussion with Leah. He allowed his mother to rub his hands with soap, slipped into his new suit, and with a thin white book under his arm, left the house. Skipping downstairs, he collided with Micky and Bones, who were swarming up.

Micky, whose stub nose had been almost flattened in the collision against Charlie's stomach tried to draw the book from beneath Charlie's arm; but to his utter astonishment Charlie drew back and exclaimed: "Keep off, Mick; that's a Jewish book."

If anything could be considered free property amongst them, it was certainly their books, which they were always at liberty to snatch from one another and fling in the air or up the skylights. But the explanation that this was a Jewish book strangely enough satisfied Micky, who suddenly discovered that one of the bannisters was rickety and began tugging away at it.

"Where are you going?" asked Bones.

Charlie looked long and solemnly at Bones, emitted a mouthful of chewing gum over the bannister, and said deliberately: "I'm going to

cheder. Coming along?"

"What's the stuff?" asked Bones, to whom this seemed like another one of Charlie's original ideas.

"I'm going to be bar mitzah in a

me?"

"Then you're not coming down the lots?" asked Bones, with disappointment.

"No. Come on along with me."

Cheder was a dark, dreary loft, which had once been a shop, and whose black floor and planky ceiling showed that nothing had been changed in the transformation. From

Near the three dirty windows looking out dimly upon the red, fire-escaped houses across the street, stood a long table which was covered only once a week for the Sabbath. Around this table were gathered the rabbi and the children.

Charlie instantly compared this with the beautiful school room which he attended every day. What a difference: Cheder appeared to him like a prison that had been specially devised to entrap him and crush the last spark of life out of him. He began picturing himself spending all of his afternoons in this dreary loft, and he felt himself growing seriously angry. Could he, accustomed to spending his afternoons in the lots, leaping, running, laughing, submit to this? In such matters Charlie was positive; he simply wouldn't.

The rabbi at that moment was somewhat occupied; he was explaining to one lad a phrase in Joshua, teaching a little girl her "aleph-beth," and listening to a recitation of the Sedri by a little red-headed fellow, who had a voice like a steam whistle and shrieked with all his might as he read.

Charlie decided to take the opportunity to look about him. But he had no sooner made this decision than a paper-ball struck the back of his head and bounded away. He turned around swiftly, and at first saw nothing in the gloom of the cheder. But as he gazed keenly ahead of him he espied the figure of a boy moving mysteriously about the furnace: Charlie turned completely around so as to be in a position from which he could watch the fellow whom he now suspected of having thrown the paper-ball. This seemed to anger the one at the furnace, for he stepped forward and remained standing in front of Charlie, staring at him insolently.

Charlie looked him over. He was much larger than himself, red-headed, with a stupid squint in his right eye. As he was occupied in making these measurements, a little fellow who had crept underneath the table suddenly called out: "Hello, Pinky!" and pinched Charlie's leg. Charlie took a good look at the little fellow, but kept his peace, merely returning the insolent look of Pinky. Fortunately, for all parties concerned, Charlie was at that moment called to task by the rabbi.



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### PALESTINE'S FIRST CIVIL GOVERNOR ARRIVES AT HIS POST.

Sir Herbert Samuel, the new High Commissioner of Palestine, was accorded a hearty welcome on his arrival in the Holy Land, which has now passed from military to civil rule. The new High Commissioner's residence will be the ex-Kaiser of Germany's Palace on the Mount of Olives.

The photo shows Sir Herbert in his car, leaving Jaffa, from whence he proceeded by train to Jerusalem. Details of Sir Herbert's reception are found in another column.

few weeks," explained Charlie. "If I know some Hebrew by that time, Uncle Ben will make a party, and present me with a gold watch. I'm going to get that watch, do you hear

Bones gave utterance to a sullen "naw," and Charlie was soon trampling his lonely way towards Mangin street where the cheder was situated.

a little coal stove in the center of the loft a system of piping twisted itself round the room, and lost itself in an immense, half-fallen-in furnace choked up with soot and ashes.

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The lesson was dry and dull. Chain Stann, the melammed, had a way of pulling away at his small box and, simultaneously, at his nose, that irritated Charlie, so that a full hour's instruction did not even result in his learning to distinguish an aleph from a beth.

When he left the cheder, the determination was even more strong in him never to come back to that dreary loft again. But he had nearly reached his home when he espied walking innocently in front of him the little fellow who had called Pinky's name from underneath the table, and pinched his leg. He caught up with him in a second and seizing him by the collar, demanded, "why did you pinch my leg? I'll lick you for that."

"I didn't do it," the little fellow squealed.

"Don't you lie, warned Charlie. "I saw you. Now why did you do that?"

"Pinky told me to do it."

"Do you do everything Pinky tells you to do in cheder?"

The little fellow nodded.

"Why?"

"He would thrash me if I didn't."

"How often does he thrash you?"

"As often as he wants."

"What's your name?"

"Nosy."

"Well, Mosy, you're a little coward."

"But aren't you afraid of Pinky?"

said the little fellow, suddenly looking up at Charlie scornfully.

"What makes you think so?" asked Charlie.

"You didn't do anything when he threw that paper ball at you."

"But I didn't see him do it," protested Charlie.

"Well, Pinky said you're a coward and he's going to lick you," insisted Mosy.

"We'll see," said Charlie. "Here, do you save marbles, Mosy?"

"Yes."

"I'll give you two miggles. Here they are. Now, mind, that next time you don't pinch my leg, because you won't get off so easily. And tell Pinky that I said he was a red-headed coward, and I want to know what he'll do about it."

Mosy threw an astonished look at Charlie, took the miggles and ran off. When he met Micky and Bones that night Bones asked him how he liked cheder.

"Fine!" exclaimed Charlie with real enthusiasm. "It's more fun than playing in the lots. I pity you, Bones, that you don't go to cheder with me."

When Charlie returned from cheder, Leah was in hiding, but in the front room. Mrs. Walinsky, a picture-book in her hands, stood in the center of the room, quite as anxious as her little daughter, concerning the outcome of their plot. The unusual absence of Leah, the profound silence and the serious look on his mother's face, caused Charlie to pause a moment.

Mrs. Walinsky smiled. "Here, Charlie," she said, "what do you think of this picture-book?"

Charlie took the book with a trembling hand. There was nothing he liked so much as pictures—particularly pictures of foreign lands. This book, he found, contained a most beautiful series of colored pictures of Palestine. "It's great!" he exclaimed. "Is it going to be mine?"

"Yes. Leah bought it for you. She's been saving for it a long time."

Charlie reddened. He had never been particularly polite to Leah, indeed, of late he had even been rude to her, especially when she had begged to be allowed to walk to school with him. The trouble was that Charlie disliked nothing so keenly as to have girls join in his games and Leah constantly clamored to play with him. Charlie had thus been obliged to treat his little sister in a most impolite manner. He now felt that the proper thing for him to do was to ask for Leah, but he was sure that if he asked that fatal question the front door would open, Leah would bound up to kiss him and expect to walk to school with him and even join in his games. For a few seconds he remained silent, staring at the beautiful picture-book in his hand. His determination to keep Leah out of his affairs won. "Manna," he said, "you must give me something to eat quickly or I'll be late to cheder."

Mrs. Walinsky, who understood the struggle that was going on in her son's soul, knew that in the next room, little Leah was straining her

ears to hear Charlie mention her name. But evidently things could not be helped. Charlie, having eaten his supper, rushed down the street, and did not return till Leah was fast asleep in bed. Charlie felt that he was behaving very meanly towards his little sister, but he constantly consoled himself by thinking that if he allowed Leah to become friends with him, her tyranny over him would become unbearable.

The following afternoon when he went to cheder he took his picture-book along with him. When he came in, he saw Pinky glare at him spitefully from the furnace which seemed to be his favorite resting place, and he knew that there was trouble in the air. However, he walked up to the table calmly and took his place. But the rabbi could only smile at him and promise to come to him in a few minutes. Charlie braced himself to meet the attack which he knew was coming from Pinky and his "gang." And so it came to pass.

Attack *rishon*: A paper ball struck him on the back of his head and bounded away. He turned around, heard a half-suppressed snicker, but could recognize no one in the gloom of the cheder.

Attack *shaini*: A rubber band burst against his left ear with such a stinging force that Charlie half rose in his seat and his mouth opened in an impulse to cry out, so great was the pain. But he restrained himself, though his eyes watered a little. Again he turned around, heard a half-suppressed snicker but could recognize no one. Charlie gritted his teeth resolutely.

Thus far the work had been done by Pinky's lieutenants, and so successfully were they that Pinky decided to make a try himself. He, therefore, filled a bag with air, crept up behind the new scholar and exploded it right into his sore ear.

But the noise of the explosion was accompanied by a scream coming from Pinky himself, whose nose was helpless between Charlie's angry fingers. Charlie clung to Pinky's nose heroically and the whole cheder roared with delight to see the red-headed kid tasting some of his own medicine.

Just then, Rivkah, the rabbi's daughter, entered, her black curls waving over her shoulders and her dark, shining eyes taking in everything in the room. At sight of her Pinky, who was among her most ardent admirers, made one desperate effort and succeeded in freeing his nose. Just then, the rabbi, who had watched the confusion of the troublesome Pinky with a great deal of delight, stepped up, reprimanded Charlie for what he had done, and, turning to Rivkah, asked her if she would not see Charlie through his aleph-beth because he was too busy just then.

A moment later, Charlie felt a warm, soft hand in his own, and he was being led to the farthest end of the table where he found himself face to face with one little princess of the cheder. She lit a lamp, for it was rather dark in that corner, and asked him how far he had studied.

"The aleph-beth," answered Charlie, blushing to confess his ignorance to a girl.

She did not wonder at his ignorance as he expected she would, but merely said: "You will see how easy it is; you'll know it in a few moments."

Charlie was astonished to find that in Rivkah's presence he could memorize five or six letters at a time without difficulty, and fifteen minutes later he was as well-acquainted with the aleph-beth as he was with Micky or Bones.

"What a fine scholar you are!" she exclaimed.

And he did not say anything. Suddenly Rivkah spied his picture-

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book. "May I see it?" she asked.

Charlie nodded and handed it to her.

Rivkah opened it and read from the fly-leaf: "To my big brother Charlie, from his loving little sister Leah! Now isn't that beautiful! Did she buy it herself?"

Charlie suddenly caught himself relating to Rivkah how little Leah had saved her pennies in order to buy him this present.

"She must be beautiful!" exclaimed Rivkah.

"She is."

"And you love her?"

Charlie nodded, crimsoning. In the course of the next few minutes, Charlie and Rivkah became very good friends. The former was astonished at the ease with which she spoke on things which he had thought could interest only boys. If all girls were only like that—

When he returned home that night, he instantly asked for Leah.

"She is in the other room; she doesn't feel well," answered Mrs. Walinsky sadly.

Charlie entered the bedroom slowly and beheld his sister with her face against the pillows, and her head bandaged. "Hello, Leah," he called softly. She did not stir. Then he touched her hand, and she suddenly awoke. "Oh, Charlie!" she exclaimed. "I had such a beautiful dream. You and I were going to school together—"

"That's right, Leah," he said. "You and I will always go to school together, and I'm going to take you along with me to cheder. Rivkah, the rabbi's daughter, wants me to bring you."

"And we will always be friends?"

"Always."

Mrs. Walinsky, who had witnessed everything through the door, turned away with a sigh of contentment.

Yiddish Spoken in Lithuanian Parliament.

London (By I. J. P. B.).—The Minister for Jewish Affairs in the Lithuanian Government, Dr. Solovatchik, recently delivered an address in the Lithuanian Parliament in Yiddish. It will be recalled that Lithuania has granted the Jews national minority rights, particularly in cultural matters.

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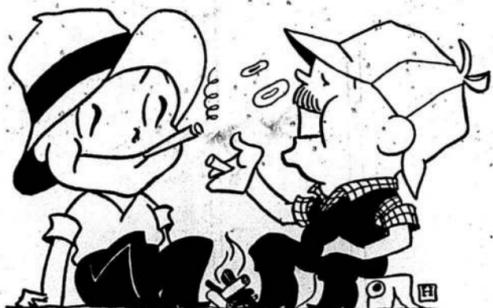
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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**World Zionist Convention Arrangements—A Nordau Colony Flag Day—Sir Herbert Samuel Visits the Pope—Italian Journalistic Rancor—Important Government Statement in the House of Lords on Palestine—High Commissioner of Palestine to Review Jabotinsky's Sentence—A Great Jewish Red Cross Organizer.**

London, July 2, 1920.

Widespread attention is being given to the coming world Zionist convention. The general newspapers give space to inform their readers that the conference will deal with practical questions relating to the revival of Palestine, including large scale colonization and the organization of immigration. The Zionist demonstration will be held at the Albert Hall, London's greatest indoor concert and assembly hall, on July 12. One of the speakers will be Mr. Balfour, whose name is imperishably associated with the Declaration.

In aid of the colony to be established in Palestine bearing the name of Dr. Max Nordau a flag day is to be held in London to raise funds on July 4.

Sir Herbert Samuel, High Commissioner of Palestine, visited both the King of Italy and the Pope when he was in Rome on June 25, according to an account from a correspondent there. His visit to the Pope attracted special attention, as it was bound to do. A leading Italian newspaper, the *Tempo*, commented acrimoniously on Britain's policy in Palestine, saying that England supported Zionism merely in order to find an excuse for establishing herself there, where she had no other excuse to be. But the *Tempo* has never been anything but anti-British. The article finished by asking whether Sir Herbert Samuel attempted to assure the Pope that he fears inspired by Zionism were unfounded, and whether he is likely to have succeeded. Certainly the Vatican has been nervous about Zionism. But there is every reason to believe that Sir Herbert should be able to still these fears by proving them to be unjustified.

The question of Palestine came up prominently in a debate in the House of Lords on June 29. Lord Sydenham made as much of an anti-Semitic speech as he was able, and Lord Lamington was also very anti-Palestine. Other noble lords who spoke were Newton and Islington. Replying for the Government, Lord Curzon, Secretary of State for Foreign Affairs, dealt with all the statements raised. The following extract from his speech is, I think, of sufficient importance to be given almost verbatim, as it is a statement on behalf and with the authority of the British Government.

It was stated, he declared, that we had no interest in Palestine. We certainly had no commercial interest there.

Our interest in Palestine had never been and ought not to be measured in pounds, shillings and pence. It was an historical, traditional, religious and perhaps, to some extent, a sentimental interest. When we went there early in the war we did so to prevent the flank of Egypt from being menaced by the Turks. If the noble lord who dogmatically declared that Palestine had no strategic value to us now were to go to the War Office and ask whether, if a hostile power were in possession of Palestine, they would consider our position in Egypt safe, he very much doubted that the noble lord would get an affirmative reply. There was almost a universal desire that this country should remain in Palestine. It was thought that we were the nation best qualified to hold the sacred places in trust. Accordingly, his Majesty's Government, not eagerly but reluctantly, accepted the mandate for Palestine.

Throughout Lord Sydenham's speech, said Lord Curzon, there was evidence of a strong anti-Jewish feeling. It was true that in Palestine passions had been aroused, that many foolish things had been said and many unwise things had been done, and that Palestine under the new conditions had not settled down in perfect harmony. Having conquered the country by a most brilliant campaign, we found it in a neglected and impoverished condition, as a result of the pestilential effects of Turkish rule. There was scope for a greater population and for the development of all the resources of the country. The Arabs, equally with the Turks, were incapable of bringing about that development; and it was in those circumstances that an opportunity was afforded to the Jews to undertake the task. He questioned whether the assumption that the Jews or Zionists were necessarily in increasing antagonism to the Arab population of the country was well founded. Were not the two races essential to the salvation of the country? Mr. Balfour's declaration had been accepted by all the other great nations and was embodied verbatim in the terms of the Turkish Treaty. Under the mandate which was being drawn up by the Council of the League of Nations, the British Government was taking steps to insure that the commission should secure that the possession and control of the holy places should be entrusted to select bodies representative of the several religions concerned.

His reply to the questions which Lord Sydenham had placed upon the order paper was that the government hoped to safeguard the rights of the non-Jewish majority of the population by the institution of civil government and by the provision which that civil government would make for the internal security and development of the country; and that governmental authority over the whole of the population of Palestine would be exercised by the mandatory power—that was to say, Great Britain—and not

by the Jewish minority. Sir Herbert Samuel, who would arrive in Palestine in a day or two hence, would make a statement concerning several points connected with civil administration, which he had been authorized by his Majesty's Government to lay down. With reference to immigration, the general policy of the government was that no immigrants should be admitted into Palestine whom that country was incapable of supporting, and that indiscriminate mass immigration, whether of Jews or others, would not be permitted. Non-Jewish landholders would not be expropriated. He thought that it was quite likely that among the Zionist Commission, to which reference had been made, there might be hotheads who might have said and done foolish things, but there was now at the head of the administration a judicially minded, sensible and experienced man. The view of the government was that no more competent person could be found than Sir Herbert Samuel, and while it might be true that he would find himself in difficult circumstances with regard to the Arabs, a great authority on the country had told him (Lord Curzon) that after he had been there six months he would be equally unpopular with the Jews.

There was no part of the world, continued Lord Curzon, where it was more necessary to go slowly at the present moment than Palestine. Owing to the conditions resulting from centuries of Turkish misrule, there was a lot of backward to be made up. They wanted a policy of steady progress, of building, irrigation, the scientific combating of malaria, a national survey of the country, facilities for banking. In fact, they wanted more machinery of administration. He thought they must trust Sir Herbert Samuel to carry out the broad principles of the policy which he had laid down and which, he believed, the mandate having been settled and a national home decided upon, would be broadly endorsed by both sides of their lordships' house.

On the same day that the above debate took place in the House of Lords, the question of Jabotinsky was raised in the House of Commons. Minister of War Winston Churchill said that the High Commissioner, Sir Herbert Samuel, will review the Jabotinsky case when he gets out to Palestine. In the meantime, Churchill added: "I am informed that Mr. Jabotinsky was conducted to prison under the escort of a British officer and traveled first-class by rail to Haifa. He walked from the station to the civil gaol, which is quite near, and there spent the night in separate quarters. He proceeded by train the following morning to Acre, and then in a motor ambulance, from the station to the civil gaol, where he was handed over to the civil authorities by the British officer escorting him. He is confined in division 2 (simple confinement), and is in separate quarters. He is allowed to wear his own clothing and has his own bedding. Any food he wishes may be sent to him. He is allowed exercise in the open every two hours under supervision, and facilities for bathing and medical treatment by a doctor from outside the prison, if necessary. He has facilities for reading and studying. His wife visits him twice a week and he is allowed interviews with Zionist friends at any time."

Lieutenant Colonel J. H. Levey, D. S. O., who has been appointed director of organization of the British Red Cross, is a case of an extraordinary rise from the ranks of a private soldier to that of lieutenant colonel. Interviewed, he is full of the new scheme for adapting the Red Cross to peace time work. Part of the campaign is to raise \$5,000,000 a year for the purpose of supplementing the income of the voluntary hospitals. He mentions that a further important scheme relates to convalescent hospitals, which should be of special interest to the Jewish community. The Chief Rabbi has given the new movement his blessing, and Lieutenant Colonel Levey recalls that some of the best workers in the Red Cross during the war were Jews. He picks out Major Abrahams in France and Frank Lazarus at home here on the collections committee.

London, July 9, 1920.

The Zionist Conference, which, owing to the Polish and Eastern Europe delegates having been delayed, had been postponed from Monday, July 5, opened at the Memorial Hall, London, on July 7. The gathering was one of the most representative and important, so far as Jews are concerned, that has ever been held in this country. It was evident the moment the conference opened that a deeper and more determined note had been struck. Deeply moved and in reverence the room rose to the glorious memory of Herzl, the dreamer, whose dream has come true. Reverence, too, for the hero Trumpeldor, whose deeds will be writ early in the new pages of Jewish history. Sympathy, too, for Jabotinsky, whose release Dr. Weizmann asked for in the name of the whole assembly.

Nor was spirit lacking in the ovation accorded those who are the living destiny of Zionism today—Sokolow, in a speech finely delivered and as finely inspired; Weizmann, whose serious eloquence stood for more than rhetoric; Nordau, the beloved of the people, whose very name rouses the crowd to shout their love and pride in him, and the many others who had labored when it was dark and stand now in the pride and glory of the dawning day. Deepest of all, after the gratitude to God, was the gratitude to England, to the English people, who do not even yet perhaps quite realize the fine thing they have done. Yet the rejoicing was tempered with a solemnity and sedateness that was almost new.

(Continued on page 4c)

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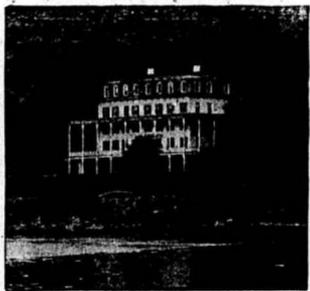
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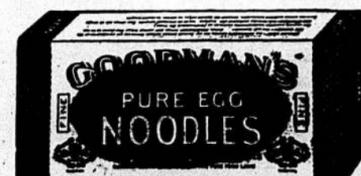
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# ITEMS OF INTEREST IN THE JEWISH WORLD

A B'nai B'rith lodge is being organized at San Jose, Cal.

A Ladies' Mizrahi Society was organized last week at Kansas City, Mo.

Mr. J. Badesh has resigned from the superintendency of the Home for Aged Jews, Chicago, Ill.

The Martinique Club of New Britain, Conn., will hereafter be known as the Young Men's Hebrew Association.

According to late statistics, there are 318 Y. M. H. A.'s throughout the United States, with a combined membership exceeding 80,000.

Upon the invitation of the Lord Chief Justice, Justice Brandeis last week occupied a seat on the bench of the Criminal Court of Appeal, London, Eng.

Marion Lodge No. 865, Independent Order B'nai B'rith, was instituted at Marion, O., on July 18. Senator Harding, who was among the guests, made a short address.

Petitions designating Supreme Court Justice Louis W. Marcus of Buffalo as candidate for renomination in the Republican primary were placed in circulation last month.

The Hebrew Memorial Hospital of this city, which last week acquired the old Magdalene property in the Dyckman section, has purchased additional lots adjoining the premises.

An armed bandit held up the Gamillus Chessed Synagogue at Minneapolis, Minn., Monday night after Maariv services and escaped with \$400, which had been collected for the poor.

To avoid confusion with the older congregation of that name, Sharitt Israel Congregation, located in the Bronx, will hereafter be known as Congregation Sharitt Israel of the Bronx.

The new addition to the Jewish Orthodox Home, St. Louis, Mo., will be dedicated and formally opened on Sunday, August 29. At the same time, the remodeled main building will be thrown open.

Dr. Harry J. Moss, for the past four years superintendent of the Baltimore Hebrew Hospital, has announced that he will, after September 15, accept the superintendency of the Brownsville and East New York Hospital.

Isaac Ferrera, a noted Jewish lawyer and member of the Zionist party, has been appointed Attorney General of Constantinople. Mr. Ferrera has often written articles for the Turkish press in defense of the Zionists.

A mystery play, "Self-Defense," had a successful production at Atlantic City, N. J., last week and will soon be seen on Broadway; this city. "Self-Defense" is the work of Mr. Myron C. Fagan, a Chicago newspaper man.

The Cleveland Jewish Center at East 105th street and Grantwood avenue, Cleveland, O., will be ready for temporary use for the coming holy days. It will have a synagogue providing seats for 2,500, which will make it the largest synagogue in Cleveland.

Mr. Louis J. Pessin of Brooklyn, N. Y., who for the last three years was a graduate student at Johns Hopkins University and an assistant in the department of botany, recently has been appointed assistant professor of botany in the Mississippi Agricultural College.

Fusion of two Jewish charitable organizations—the Federated and the United Charities of Baltimore, Md.—is forecast in the thirteenth joint report of the Federated Charities and constituent societies, which gives a summary of the work accomplished by the organizations in the past year.

The drive for \$100,000 recently inaugurated by the Daughters of Zion Day Nursery at Chicago, Ill., has every indication of proving successful. The receipts of tag day were over \$10,000 and so far \$50,000 had been raised to build a Jewish infant home at California avenue and Hirsch boulevard.

In an address before 15,000 negroes assembled at Madison Square Garden last Monday night, in a convention to advocate freedom for the negro race, Mr. Marcus Garvey, the principal speaker, said that the negro was in favor of the Zionist movement and all similar race liberating movements.

District Grand Lodge No. 2, I. O. B. B., has appointed Dr. Jacob G. Krohngold of Akron, O., as executive director. Mr. Krohngold was a rabbi in Lexington, Ky., 1916-1918, and was commissioned chaplain and first lieutenant in the U. S. Army, January, 1918. Later he served in France and Germany.

Mr. Isidore M. Levy, former member of the New York City Board of Education, will seek a Democratic designation for Supreme Court justice in the coming primaries. It is generally conceded that Supreme Court Judges Platzeck and Erlanger and General Sessions Justice Rosalsky will be renominated by all parties.

Stanley Wolf, well-known Louisville (Ky.) attorney and prominent in Masonic and other fraternal organizations, died at the Jewish Hospital on July 21 after undergoing an operation. Mr. Wolf was graduated from the law department of the University of Louisville, and had achieved unusual success in his professional career.

Rabbi Joseph Hevesh, who occupied the pulpit of the Congregation Anshe Emes, Chicago, Ill., the past seven years, has resigned his position. During his incumbency the congregation more than doubled its membership and it was due mostly to his efforts that the handsome new community house was built on Gary place near Broadway.

Announcement is made that Prof. Chaim Weizmann, president of the Zionist Administration, will visit the United States after he has paid a brief visit to Palestine. Nahum Sokolow, chairman of the newly elected Zionist Executive, will also go to America after he has attended the Jewish World Relief Conference to be held at Carlsbad shortly.

A school for Jewish adult workers has been founded in Vienna. Jewish workers are here enabled to extend their education and training in the theoretical and practical phases of their trades. Many of the branches of technology are taught, electrical work, machine construction, drafting, designing, etc. The courses are supported by the Vienna Bureau of the American Joint Distribution Committee.

Seventy-five thousand dollars is bequeathed to charity by the will of Simon I. Kohn, of Philadelphia, Pa., who died at the summer home of his son at Ventnor, N. J., on July 15. He bequeathed \$25,000 to the Jewish Hospital Association, \$25,000 to the Federation of Jewish Charities and \$25,000 to be disposed of at the discretion of the executors, applying same to non-Jewish charities as much as possible.

The new Hebrew Home for Incurables, which was formerly the Gunther mansion at Baltimore and Chester streets, Baltimore, Md., was officially opened to the public last week. The home can accommodate seventy-five patients, but at present there are only twenty-five inmates cared for by the institution. The institution cost \$50,000, which was raised by a private subscription which was made by the board of directors.

Rabbi Louis Brav of Temple Emanuel, Kingston, N. Y., has accepted a chair in French and Spanish at Lawrence University, Appleton, Wis., and a call to the pulpit of Temple Zion in the same town. He succeeds the Rev. Dr. E. Gerechter, who is now professor emeritus of German language and literature and a Carnegie pensioner. Rabbi Brav is a graduate of Gratz College and was ordained in the Jewish Theological Seminary in 1910.

Rev. Eli Mayer of Temple Beth Emeth, Albany, N. Y., was found dead in his study last week with gas escaping from two jets. Rabbi Mayer, who was 42 years of age, came to Albany about a year ago as successor to Rabbi Samuel Goldenson. Lately he has been suffering physically and ill health had compelled him to curtail many activities. Prior to his coming to Albany, Rabbi Mayer was assistant rabbi at Temple Rodeph Shalom, Philadelphia, Pa.

Albert Gessman, a former Minister in the Austrian Government, is dead. He was one of the ring leaders of the old Lueger crowd, whose policy it was to advance the Junker interests by withdrawing the attention of the people from their immediate problems, to center it on the Jews. Herr Gessman was one of the Austrian German chauvinists who through their demagogism and irresponsible jingoistic propaganda paved the way for the immediate causes of the great world catastrophe which has so utterly ruined Austria.

The Jewish Consumptives' Relief Society of Denver, Col., has opened a convalescent department. Henceforth it will have a separate home for such patients as are not sick enough to require hospital or sanatorium care yet not strong enough to resume work so as to be self supporting. Mr. I. Rude, second vice-president, has deeded to the organization an eight-acre tract of land consisting of farm and orchard with a number of one-story buildings originally designed for sanatorium purposes. It is beautifully situated on a high piece of ground about a mile and a half from the J. C. R. S. Sanatorium. This useful adjunct will be known as the Rude Convalescent Home of the J. C. R. S.

The fourth annual convention of the Middle Atlantic States Federation of Young Men's Hebrew and Kindred Associations will be held in Baltimore on September 5 and 6. The federation consists of Young Men's and Young Women's Hebrew Associations and organizations of a similar character in Maryland, Virginia and the District of Columbia, and is a subdivision of the National Council of Young Men's Hebrew and Kindred Associations, the headquarters of which are in New York city.

### National Friedlaender-Cantor Memorial Meeting at Carnegie Hall on September 9.

New York (By I. J. P. B.).—On September 9 American Jewry is to mourn for its martyred dead, Professor Israel Friedlaender and Rabbi Bernard Cantor, who were murdered in the Ukraine, while performing their duty toward their stricken brethren in that unfortunate land. The memorial meeting, which promises to be one of the most impressive ever held in the City of New York, is to take place in Carnegie Hall.

All the national American Jewish organizations are expected to participate in order to make the occasion worthy of the two noble souls who gladly offered their lives to serve their fellow Jews in Eastern Europe. The principal Jewish institutions and societies of learning, particularly those with which Professor Friedlaender was associated, Jewish fraternal organizations, the Free Synagogue, of which Dr. Cantor was assistant rabbi, and other religious congregations are to participate in the memorial which is to be both a tribute

to the men who died martyrs for the Jewish cause and a further call to American Jewry to respond generously and graciously to the holy cause in whose service the two great Jews died. An appeal will be made for our starving, homeless, and sick co-religionists in the dismal, disease and pogrom ridden countries of Eastern Europe.

Since Professor Friedlaender and Rabbi Cantor both died while serving as the commissioners of the Joint Distribution Committee, it was to be expected that it would take the initiative in the arrangement of the memorial. A special Friedlaender-Cantor Memorial Meeting Committee, consisting of Dr. Cyrus Adler, Acting President of the Jewish Theological Seminary of America, where Israel Friedlaender was Professor of Biblical Literature for many years; Dr. Judah L. Magnes, Judge Otto A. Rosalsky, Samuel C. Lamport, Shalom Ash, Felix M. Warburg and Stanley Bero, was chosen, Mr. Bero is the secretary of the committee.

In response to the call of the committee, hundreds of letters, telegrams and telephone communications have been received from various individuals and organizations, all wishing to participate in the memorial meeting. Among these are the Independent Order B'rith Abraham, the American Jewish Relief Committee, the Central Relief Committee, the Jewish Publication Society, the I. L. Peretz Writers' Society, the Jewish Theological Seminary of America, the United Synagogue, the Federation of Polish Jews, and many others. Every day sees this list lengthened.

The exact program of the meeting,

which is to consist of solemn music and of addresses by prominent Jews on the character and life work of Professor Friedlaender and of Dr. Cantor, as well as the list of organizations which are to take part, will be announced later.

So great has been the woe of Israel in the last few years, so huge its losses in the lives of its children and institutions, that we have almost become accustomed to the idea of death. Death no longer frightens us. The contemplation of it did not frighten Israel Friedlaender. When he was told that his life was in danger and his children might become orphans if he insisted upon making that last fatal trip, he replied in his own simple manner that there were thousands of hungry, starving families waiting for him, and these had children too. Israel's eyes are almost dry of tears, but it can still find some to shed over the death of two of its dearest sons.

A memorial meeting for Prof. Friedlaender planned by the Zionist Organization of America for Thursday evening, August 12, has been postponed until after the meeting of September 9. A meeting will be held at a date to be announced later.

### Eight-Year Old Chess Marvel Coming to America.

New York chess enthusiasts may soon have the pleasure of welcoming to these shores Samuel Rzeschewsky, an eight-year old boy who hails from Lodz, Poland, and who lately has taken into camp some of the greatest chess experts of France.

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### ENGAGEMENTS.

**COHEN-ZELEENKO.**—Mr. and Mrs. Harry Zelenko, of 226 West 113th street, New York city, announce the engagement of their daughter Rose to Mr. Abe Cohen, of Elyria, Ohio.

**EICHLER-LANGER.**—Mr. and Mrs. A. Langer of Bensonhurst announce the betrothal of their daughter Ethel to Mr. Isidore Eichler, son of Mr. and Mrs. M. D. Eichler of Manhattan.

**KLEIN-CLAAR.**—Mrs. Henrietta Claar, of this city, announces the engagement of her daughter Selma to Mr. Sydney Klein, of Brooklyn.

**LAURIE-SUSSKIND.**—Mr. and Mrs. Samuel Susskind, 229 West 110th street, wish to announce the engagement of their daughter Blanche to Mr. Irving Laurie, son of Mr. Isaac Laurie, New Brunswick, N. J.

**LICHTENSTEIN-DAVIS.**—Mr. and Mrs. N. Davis, 1188 Simpson street, announce the engagement of their daughter Bella to Mr. Louis Lichtenstein, of Paterson, N. J.

**SPAGET-FARKAS.**—Mrs. A. Farkas, of 2 West 120th street, announces the betrothal of her daughter Kate to Mr. Herbert S. Spaget.

**WESTREICH-MANDELBAUM.**—Mr. and Mrs. A. H. Mandelbaum wish to announce the betrothal of their daughter Lillian to Mr. Irving L. Westreich.

### MARRIAGES.

**BERGMAN-LEFFLER.**—On Friday, July 30, at the residence of the officiating minister, Rabbi Joel Blau, Rudolph Bergman to Edna Leffler, of 36 West Ninety-third street.

**BERNSTEIN-BRENNER.**—Mrs. Henrietta Brenner of 254 West Ninety-eighth street announces the marriage of her daughter, Florence Rosalind, to Julius Bernstein on Monday, July 19, 1920, at the Hotel Commodore. Rabbi Aaron Eisman performed the ceremony.

**BLATNER-FISHER.**—Mr. and Mrs. Charles Fisher of 576 West 161st street announce the marriage of their daughter Isabel to Milton Weil Blatner on Sunday, August 1, 1920, at their home. Rabbi Aaron Eisman performed the ceremony.

**BLOCK-STEPANSKY.**—Mrs. Jennie Stepansky of 478 West 158th street announces the marriage of her daughter Anna to Milton Daniel Block on Tuesday, July 27, 1920, at the home of the bride. Rabbi Aaron Eisman performed the ceremony.

**EISENSTEIN-BERKOWITZ.**—On Thursday, July 29, at 1783 Amsterdam avenue, the residence of the bride, Lena Berkowitz to Joseph Eisenstein. Rabbi Joel Blau officiated.

**GLASER-KLEIN.**—Abram E. Glaser was married to Rose Klein on August 1, 1920. Rev. S. Seidman performed the ceremony.

**FERGUSON-GOTTLIEB.**—Mrs. Sarah Gottlieb of 2347 Foster avenue, Brooklyn, announces the marriage of her daughter Victoria to Abraham Ferguson of 395 Ft. Washington avenue, on Sunday, August 1, 1920, at the home of

the officiating minister, Rabbi Aaron Eisman.

**KALMUS-BERNSTEIN.**—Mrs. Sarah Bernstein of 600 West 136th street announces the marriage of her daughter, Irene Ruth, to Sylvester Emanuel Kalmus of Brooklyn on Friday, July 30, 1920, at her home. Rabbi Aaron Eisman performed the ceremony.

**KLEIN-TATERKA.**—Mr. and Mrs. Louis Taterka of 754 Anderson avenue, Grantwood, N. J., announce the marriage of their daughter Jeane to Adolph Klein on Sunday, August 1, 1920, at their home. Rabbi Aaron Eisman performed the ceremony.

**LEVINE-KEWLEY.**—Abraham Levine was married to Sarah K. Kewley on July 30, 1920, at the home of Rev. S. Seidman, who performed the ceremony.

**LUKOFKY-FABER.**—Mr. and Mrs. Faber announce the marriage of their daughter Jennie to Mr. Hyman Lukofsky. The ceremony was performed by Rev. S. Seidman, on August 1, 1920.

**REIS-GREENBERG.**—The marriage of Bernard J. Reis, secretary of the Intercollegiate Menorah Society, to Miss Rebecca Greenberg of Meyerstown, Pa., was recently solemnized by Rabbi Joel Blau.

**SICHEL-HOROWITZ.**—Max Sichel was married to Esther J. Horowitz on July 27, 1920, by Rev. S. Seidman.

**VAZ-HENRIQUES.**—Mrs. Ella Henriques of 660 West 180th street announces the marriage of her daughter, Maysie Vere, to Gerald F. Vaz of Jamaica, West Indies, on Sunday, July 18, 1920, at her home. Rabbi Aaron Eisman performed the ceremony.

### ANNIVERSARIES.

**AMDUR.**—Mr. and Mrs. Morris Amdur will celebrate their twenty-fifth wedding anniversary on Sunday, August 8, at their residence on the Esplanade, Mount Vernon, and will be at home to their relatives and friends from 3 until 7 o'clock.

### BIRTHS.

**FRY.**—Mr. and Mrs. Bernard H. Fry (nee Gertrude R. Stolz) of 305 West Ninety-seventh street announce the birth of a son on July 31.

**ISRAEL.**—To Mr. and Mrs. Albert Israel (nee Harriet Gesas) of 666 West 162d street a daughter, Marjorie Bernice Israel, July 30.

**ROSENBLUM.**—To Mr. and Mrs. Matthew Rosenblum of 900 Riverside Drive, a son, on July 26, 1920, at Dr. Lloyd's Sanitarium.

### IN MEMORIAM.

**LEVINSKY.**—The monument erected in memory of the late Samuel Levinsky will be unveiled on Sunday, August 8, at 2 p. m. at Acacia (Bayside) Cemetery. Relatives and friends invited. In case of rain, postponed to following Sunday.

### SOCIAL NOTES.

Mr. B. W. Huesch will sail for Europe on Aug. 12 on the steamer Imperator.

Miss Henrietta Levy, daughter of Mrs. Anna Levy, of 522 West 157th street, and a sister of Justice Aaron J. Levy, of the Municipal Court, will be married in the fall to Chester Siss. Announcement of the betrothal was made at a dinner Saturday evening at Justice Levy's summer place, Haines Falls, N. Y.

Mr. and Mrs. Morris Amdur will celebrate their twenty-fifth wedding anniversary on Sunday, August 8, at their residence on the Esplanade, Mount Vernon, and will be at home to their relatives and friends from 3 until 7 o'clock.

In order to familiarize the general public with the workings of the various institutions affiliated with the Federa-

tion for the Support of Jewish Philanthropic Societies of New York City, Mrs. Isaac Kubie, chairman, and Mrs. S. C. Lampert, vice-chairman of the Edgemere Committee, have arranged a complimentary entertainment and dance to be held on Saturday, August 7, at 8.30 p. m. at the Edgemere Club. The program of the evening will consist of a few high class vaudeville numbers under the direction of Mr. B. S. Moss, and motion pictures of the activities of the ninety-one charitable institutions of Federation. The entertainment will be followed by dancing in the grand ball-room.

"A very successful entertainment and dance was given at the Takanassee Hotel, Long Branch, N. J., on August 1 in behalf of the building fund of the Institutional Synagogue. A galaxy of high class vaudeville performers, together with Benny Leonard, volunteered their services. In addition, Mrs. Ida Levinsky, Miss Miriam Ravitch, Miss Madeline Uris, Mrs. Surges Mandel, Mrs. Sylvia Epstein, some of the residents of Long Branch, also volunteered their services. Mr. Bernard Sandler was master of ceremonies, Mrs. Herbert S. Goldstein was chairman of the affair and Mrs. William Friedman was treasurer. Rabbi Herbert S. Goldstein made an appeal for a special emergency building fund of the Institutional Synagogue, outlining a plan whereby 2,000 persons are to be solicited to give \$100 apiece. The affair netted a little over \$3,000.

Bronx Jewish Center Has Its Formal Opening.

On Sunday, August 1, between two of the rather incessant showers which marked the day, a very impressive ceremony took place on the steps of the magnificent building which now bears the name, "Bronx Jewish Center," and which is situated in the heart of Bronx Jewry at 171st street and Fulton avenue. A throng of the Bronx people were gathered in the street in front of the building, which was gaily decorated with American flags. The singing of "The Star-Spangled Banner" opened the ceremonies. Hon. Edward Polak, the Register of the Bronx and one of the directors of the Center, was introduced by Mr. M. Koerner, the president, and, in an eloquent speech in which he explained that the admirable gentlemen of Beth Israel Congregation, who, by their initiative and foresight had had the wisdom and courage to buy the building, had done so not for their own congregation, but for all the people of the Bronx, whose house it should be. After a brief and touching prayer by Rabbi Weintraub, of the congregation, the key of the building, which had been resting on an embroidered cushion, was handed to Miss Emilie M. Bullowa, who had been invited to assist at the ceremony, and she opened the door of the Center to the Jewish people of the Bronx. Later Miss Bullowa was asked to be a director of the Bronx Jewish Center.

The building was the Bronx Church House, built about ten years ago by Bishop Greer. It cost at that time to erect about a quarter of a million dollars. It is six stories high and contains an enormous auditorium, three gymnasiums and many wonderful and spacious class rooms and club rooms.

The Talmud Torah of the Beth Israel Congregation, which was the nucleus about which this activity began, had originally about thirty pupils. The teaching was so excellent in the little school that it outgrew its quarters and a new building was acquired to house three hundred children. That, too, became too small in a very short time. This new building is large enough, with its numerous light and airy class rooms, to educate several thousand children. Besides a Talmud Torah on the most approved and up-to-date pedagogical lines, the committee is planning clubs and other activities for the Jewish youth.

An auction sale was conducted in the auditorium, when spaces on the fronts of the four columns supporting the building were knocked down to the highest bidders. Former Alderman Palitz, of the Bronx, who was the auctioneer, explained that these spaces had been formerly adorned by crosses and were now to be replaced by "Mogen Davids." All of the spaces were enthusiastically bid for. The first of them was bought and will be inscribed in memory of Ferdinand Ezra M. Bullowa and in his name. A beautiful "El mole rachamon" by Cantor Bernhard Woolss and choir was sung to honor the memory of him whose love of and devotion to Jewish ideals was the inspiration for the purchase, and the co-operation of his sisters, the Misses Bullowa, in this Center. A remarkable feature of this Bronx organization is that it is not to be run for the Bronx people by outsiders. They themselves are to organize and maintain it. Miss Bullowa is the only member of the board who lives in Manhattan.

### Mr. John L. Bernstein Leaves for Warsaw.

The Hebrew Sheltering and Immigrant Aid Society of America has received a cablegram stating that Mr. John L. Bernstein, the president of the society, left Paris for Warsaw on July 26. During his stay in London and Paris Mr. Bernstein studied the local situation in regard to Jewish refugees and Jewish immigrants generally. While in Warsaw Mr. Bernstein will take up with the society's commissioner in Europe the various problems that have arisen as a result of the society's activities in Europe.

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## JEWISH ORGANIZATIONS and PROFESSIONAL MEN

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**NASANOWITZ, MARCUS.**—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Nasanowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Rogers & Rogers, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of February, 1921. Dated, New York, the 2d day of August, 1920. HERMAN M. SILVER, Administrator. ROGERS & ROGERS, Attorneys for Administrator, No. 66 Broadway, Borough of Manhattan, N. Y.

**GOLDENTHAL, CAROL.**—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carol Goldenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, in care of Wm. Klein, her attorney, No. 120 Broadway, in the City of New York, on or before the 7th day of February, next. Dated, New York, the 27th day of July, 1920. Wm. Klein, Attorney for Administratrix. Office and P. O. Address, 120 Broadway, New York City. MARTHA GOLDENTHAL, Administratrix.

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**LUDWIG, LOUIS.**—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Ludwig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business at the office of Nathan Tolk, her attorney, No. 58 Essex Street, in the City of New York, on or before the 14th day of January, 1921. Dated, New York, the 14th day of June, 1920. EMILIA LUDWIG, Administratrix. NATHAN TOLK, Attorney for Administratrix, 58 Essex St., New York City.

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## AMERICANIZATION.

By Leo Wolfson.

(Copyright, 1920, by I. J. P. B.)

The expected rush of immigration is at hand. Thousands of immigrants are coming to our shores daily and more thousands will doubtless yet come. We have heard much about Americanization work during the last few years, and we will probably hear still more about it in the coming years. The problem is an ever present one and deserves continued attention. It is true that no two persons will agree upon a definition of Americanization, and particularly upon the method to be adopted to carry on the work. There exists, however, some sort of an understanding of what it means and what it should achieve.

In general it may be said that Americanization work means to bring home to the immigrant the knowledge of American institutions and ideals and through that knowledge to create in the heart of the immigrant a love for America, his newly adopted country. Of course, the necessary results, such as good citizenship and an interest in the welfare and affairs of the country, are expected. The real question, however, is how to do the work so as to get the desired results.

A consideration of the problem shows that there are two important standpoints from which it ought to be approached: The American standpoint and the immigrant's standpoint.

Let us consider first the immigrant's standpoint. Whatever may be the reasons which brought the immigrant here, at the time of his coming he had decided to make America his home. Unquestionably, he comes here with the best of intentions. He wants to settle down and to make use of the opportunities the country affords. Many come with high ideals about America. They have heard or read about the greatness of the country, of its liberty, of the freedom enjoyed here, of the great possibilities of acquiring wealth and of the many other wonderful things our country is blessed with.

What happens to him when he gets here? His first encounter in America—the America he has dreamed about—after he has reverently bowed before the Statue of Liberty, is with Ellis Island. Americans will never understand the impression Ellis Island leaves upon the immigrant and how many of his ideals about America have been shattered by his ordeal in the purgatory known as Ellis Island. One must have gone through the whole process to realize it. Let us follow him briefly from the time the steamer docks until

he is released and brought over to the Battery. He is taken from his steamer and herded together, bag and baggage, with others like himself, upon a barge and taken to Ellis Island—Island of Tears, some call it. There he is handled—I use the word advisedly—without any consideration for him as a human being, and sometimes brusquely and even roughly, depending upon the temper of the attendants. The same day or a day or two later perhaps he is again herded together with others in some cage-like compartments for the physical examination. Later he appears before the examining officials. He is simply bewildered by the many questions which are hurled at him, and sometimes they are, or seem to him to be, designed to catch him in some misstatements or contradictions. Sometimes he has to appear before a special board of inquiry, where he is again examined and cross-examined as if he had committed some crime. If, after all he has gone through, he is permitted to land, he is again jammed in with others and taken over to the Battery. I do not mean to charge the officials at Ellis Island with any acts of omission or commission, although there is room for great and many improvements there. I merely try to point out how the immigrant feels at his first encounter with official America. It is a feeling of great disillusionment and often accompanied by great pain and anguish and many a tear.

Just as soon as he has landed at the Battery and has been taken by his family or agency on the L or subway to his destination, the interest of the government in him has practically ceased, and, except for extraordinary circumstances, for years to come he never comes in contact with official America. Left to his own initiative or the influences of his relatives—they, too, mostly immigrants—he works out his own salvation. If he succeeds he feels that he owes it to his own efforts. If he fails he curses his luck. Where, however, does the government play a part in his life? What has the government of the country done for the immigrant? How can the government expect anything from the immigrant when it has done practically nothing for him. In fact, it is surprising that, notwithstanding governmental neglect of the immigrants, most of them should have turned out to be good and loyal Americans, as they indeed are.

From the immigrant's standpoint, the problem of Americanization does not exist. He becomes Americanized, more or less in due course of time—it all depending upon the conditions and circumstances of the life into which chance or necessity have thrown him. In fact, his first encounter with officialdom makes him do his utmost to keep out of its way, and for years he remains foreign to any official influence.

The American standpoint is very simple—every immigrant ought to become an American and do his utmost to become one in the shortest possible time. There can be no quarrel with this attitude except that it cannot be realized by a mere wish. Some real, earnest and well planned work is necessary to realize this wish, and so far we have not done it. We have not even understood the problem in its true aspects. It is true that we have many voluntary and other agencies which have tried to do Americanization work. Sometimes they have had some degree of success; more often, however, their work has been a complete failure.

Americanization work should be done by the government and governmental agencies. It should begin at the very arrival of the immigrant. He should be made welcome at the threshold of his new home. A sympathetic interest

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ARTISTIC FRAMES

**New Relations Between Jews and Greeks**  
 Constantinople (By I. J. P. B.).—Both the Jewish and Greek press are trying their utmost to stimulate cordial feelings between the two peoples. The start in this movement was made by the Grand Rabbi Bejarana of Constantinople. In an interview granted Greek reporters, the spiritual head of the Ottoman Jews declared that friendly relations must be established between the Greeks and Jews. To this declaration the semi-official "Neologos" replied that the Greeks favor the establishment of better relations between them and all the neighboring peoples. With the Armenians such relations already exist, and it is hoped that the same mutual understanding will soon prevail with the Jews also.

Until now, says the "Neologos," it was not quite possible to realize this wish, because the former Grand Rabbi Nahum was an active member of the Young Turks, the mortal enemies of the Greeks. In the past the only Jewish party which had the boldness to follow its own political course and refused to be dictated to by the Young Turks was the Zionist. At present this party has the support of the majority of the Jews of Turkey and, thanks to its success at the last Kehillah election, the unpopular Rabbi Nahum is no longer head of the Jewish community. As long as he was in power the development of more friendly relations between the Jews and the Greeks was impossible.

Rabbi Bejarana is himself a Zionist. The Zionists and Greeks are both striving for the same ideal, national reunion and rejuvenation, and consequently understand each other. In the near future a conference between representatives of the two nationalities is to take place, at which the Metropolitan of the Greek Catholic church will be present.

(Continued from page 3)  
The conference, numbering 270, was a gathering of peoples from strange lands, the sound of many tongues, the ideas of men and women bred under different environments, yet all welded, tied always by the everlasting hope of a reunion in the old homeland. Nervous tension occasionally caused a little ripple of diverging opinions, but the eagerness to get to work, to leave off talking, quickly smoothed things.

Justice Brandeis was elected president of the conference and Dr. Max Nordau honorary president. Lord Rothschild was elected one of the vice-presidents, a tribute to the fact that there are some 80 English speaking delegates out of the total. The Americans numbered 39, Poland has sent 30, and the Mizrahi 40. Important details of Dr. Weizmann's speech were that results, or at least indications that the results would be successful, were expected in two years; that no financial aid was to be expected from the mandatory power, and that the Jewish Colonization Association—the heirs of the late Baron Hirsch's millions—might participate in an important share of the work of restoring and developing Palestine. The north would be the industrial region, with Haifa as the chief port, and electrical energy centered in Galilee. Both he and Mr. Sokolow expressed the most friendly sentiments to the Arabs, the latter adding the confident belief that the Jews in Palestine and the League of Nations would solve the Near Eastern problem.

Dr. Nordau did not hesitate to speak of a future Jewish State, a phrase which he declared had been uttered as a prophecy by his friend Herzl, whose memory he feelingly eulogized.

The conference listened to papers by Julius Simon and Mr. Naiditch on schemes for work and finance, which are being debated as I mail this letter. Mr. Simon advocated the acquirement of large contiguous areas which have not yet been cultivated, irrigation as the first public work, and the erection of 2,000 houses for immigrants out of Jewish public funds. Co-operative groups should receive credits and a sum of \$40,000,000 must be collected in the first five years for this work. Mr. Naiditch called for a foundation fund of \$125,000,000 to be raised on the principle of the tithe and as a great voluntary fund.

An address of welcome was delivered by the chairman, Mr. Sokolow, in Hebrew. He declared that the conference would have to deal with facts and problems unequalled in the history of the Zionist organization. The Jews had regained their place amongst the nations of the world. It was a great event, and, after all their stormy trials, their old country was again restored to civilization and liberty. Referring to Jewish gratitude during the recent trying times, Mr. Sokolow said that millions in Eastern Europe had been facing death in seven circles of hell. For the multi-massacres in the Ukraine not Heaven nor the mercy of the angels could find palliation. He declared that Nebuchadnezzar was a nobleman compared with these murderers. Whilst Mr. Sokolow was denouncing these massacres, the audience rose to their feet, thus impressively indorsing his views.

But the Jews, he continued, did not cry for vengeance. The tears shed over the graves of the fallen would deepen the intensity of the Jewish national consciousness. All that was vigorous and venerable in the Jewish character had been revealed during the past few years, and now they would face the task of restoration soberly and inoffensively. Their policy towards the Arab and Christian communities of Palestine would be that of mutual help and solidarity. The land of Israel would not be built in a day, but the day of the beginning would ever be radiant in history.

Amid ringing cheers, Dr. Weizmann said it was an English statesman, Mr. Balfour, who formulated their rights in Palestine, and it was the British Government which had made itself responsible for the rebuilding of Palestine and the Jewish national home. They would never forget the names of Lloyd George and Balfour, both devoted friends, advocates and protagonists of the Jewish national cause. Not so well known, perhaps, were the services rendered by Earl Curzon, but they who had charge of the political affairs knew and appreciated the manner in which he urged their rights at San Remo. Dr. Weizmann concluded by declaring that he ex-

pressed the spirit of the Zionist organization in saying that they were anxious to take part in the defense of the interests of the Jewish national home, and it was their desire and wish that the Jewish regiment should be maintained in Palestine.

Mr. Ussishkin, vice-president of the Zionist Commission, conveyed the greetings of the Jews in Palestine, who, he said, were awaiting the moment when the great majority of the Jews would return to Palestine. They must create a majority of Jews in the country, and to bring about that achievement at least 30,000 Jews must settle in Palestine annually during the next few years. In his opinion, \$20,000,000 would be required to carry out the work of reconstruction in the first few years. Part of the money would be devoted exclusively to land purchase and the remainder to immigration, cultural and public works. Palestine Jews had set an example by contributing \$500,000, and the whole of the Jewish people must follow their example by making large sacrifices.

Justice Brandeis delivered his presidential address at the afternoon session, and in an impressive appeal urged that they should select men fitted by character, training and experience to carry out the work of restoration.

Mr. Balfour will speak on July 12 at the Royal Albert Hall, London, at the demonstration organized by the English Zionist Federation in celebration of the acceptance by Great Britain of the mandate for Palestine as the Jewish National Home. Other speakers will be Lord Crewe, Lord Robert Cecil, Major Ormsby-Gore, M. P.; the Chief Rabbi, Dr. J. H. Hertz; the Zionist leaders, Dr. Weizmann and Nahum Sokolow, as well as Dr. Max Nordau and M. M. Ussishkin and James de Rothschild. The chair will be taken by Lord Rothschild. A resolution expressing gratitude to the Allied States will be submitted to the gathering, which will include representatives of over 300 Anglo-Jewish public bodies, and which will be attended by the delegates from many countries who are at present in London for the International Zionist Conference.

Joseph Levi, a distinguished Australian Jew now on a visit to this country in connection with the Zionist Conference, says in an interview that Jewish life in Melbourne, Victoria, Australia, is strong and healthy, with plenty of good communal workers. The two synagogues were under sound spiritual guidance and there is a Jewish Education Board and the St. Kilda Congregation, with classes numbering over a hundred pupils. Mr. Levi is the principal of this college, which meets the needs of the Jews living in the suburbs of Melbourne. He continued:

"The social side of this communal life is provided for by one or two literary societies, one founded by Mr. Danggalow, who does much to keep the young people together. The Melbourne Jews do not perhaps take as large a share in public life as they used, though they have quite a creditable record in what I may call semi-public activities. They are represented in the municipality, hospitals and all charitable undertakings. The Melbourne Jews took a very big part in war activities. Sir John Monash is, of course, a Melbourne man. The Y. M. C. A. especially received a large share of Jewish support. The Jews play a commanding role in trade and industry and are well represented in the Chamber of Commerce and the Chamber of Manufacturers. They have done a great deal to develop the resources of the State. There is room for a large number more Jews, who have every opportunity of making good in Victoria." Mr. Levi had two sons who took part in the great war. Unfortunately, he lost one. Captain Keith Maurice Levi, A. A. M. C., who was R. M. O. to the Second Hampshire Regiment, Twenty-ninth division, and was killed at Cape Helle, Gallipoli, on August 7, 1915. His other son, Lieutenant Rupert N. Levi, was wounded in France, but is now quite recovered. In conclusion, Mr. Levi said that the forthcoming tour of the Chief Rabbi would do a lot of good, and he could assure him of a very cordial reception.

**Hebrew Tabernacle.**

At the services to be held this Friday evening at the Hebrew Tabernacle, Broadway and 158th street, Rev. Dr. I. Mortimer Bloom will occupy the pulpit and speak on "God's Gladiator."

**A PLEA FOR CONGREGATIONAL SINGING.**

By Herman Hoexter.

The shameful indifference and the utter disregard which the average reformed congregation manifests at the regular Sabbath and holiday services for the musical portion of the ritual seems to have been overlooked in the discussions of the reformed rabbis at their recent convention. The unorthodox Jew who visits at any fashionable gentile service must, if he has a spark of religion in his soul, be astonished at the freedom and the spontaneity with which the congregation takes part in the singing of the hymns and the responsive readings. It is done with sincerity and conviction, and besides adding immeasurably to the spirit of the service, it gives a decided tone of sanctity to the meeting and charges the atmosphere with that fervor which most of us associate only with the church and the cathedral, but rarely with the temple or the school.

Most of the Catholic and high Episcopal churches possess boy choirs of varying standards of excellence, often supplemented by adult choruses, who sing or chant the prescribed responses and then lead in the singing of the hymns. Here, as well as in the churches of the other Christian denominations, the Methodist, Baptist, Presbyterian, one seldom finds a parishioner who, when present at the service, fails to take part in it. Nearly all the members are familiar with practically all the songs in the hymnal; they have heard them from their infancy at home, in the Sunday school, at the services; the mere mention of the number often suffices to bring the required tune to mind, which, with its wealth of associations, religious or otherwise, stimulates the worshipper and makes him eager to raise his voice in praise with the devoutest. Furthermore, the singing is generally good and modulated; either choir or quartet leads and the congregation naturally follows, keeping correct time and observing all the various marks of crescendo and diminuendo.

With the possible exception of a few orthodox congregations in New York, where some gifted "Chasan" officiates and rules his male choir with a firm hand, and by the same token keeps his zealous "Kehilah" in the tracks of tune and time, I have never heard such wonderful interpretations of the truly glorious music of the synagogue—the fine old traditional melodies—as in the Great Synagogues of Frankfurt and London. To be sure, they had been set in modern harmonies by many of the most inspired of European "Chasonim," cantors with exceptional voices and thorough musical education. The men had heard and learned the "tunes" long before they had the right to sit with their fathers and perhaps their grandfathers in positions of honor in the body of the synagogue. And so the mere intonation of a beloved melody was sufficient to enthuse the entire assembly, and, due to the strong and trained leading of the male choir, the congregation was kept in time and in tune, with the result that the effect of the singing was spiritually overpowering and musically exalting.

It seems to me that the Jewish communities of this country might profitably follow the innovations recently introduced into the parochial schools of many of the states and already adopted by many non-Catholic churches. The children are given systematic instruction in singing, either in the parish or the Sunday schools. This instruction, in the hands of trained and competent teachers, includes voice placing, sight reading, the study and mastery of the standard hymns and the correct reading of the responses. The best results are not to be obtained by mass teaching; the work is done in classes with small groups of children; those unable to read are taught the tunes by note, so that when they are of age to study notation, the difficulties of meter and rhythm are practically negligible. In the course of time a fine and trained body of singers has been developed, eager and enthusiastic, in whose hands, in whose hearts, and in whose voices the old familiar, famous hymn tunes will ever find not only a ready response, but one that is trained and quite often beautiful.

Were some such scheme introduced and followed by the supervisors of the Jewish Sunday schools, I feel reasonably certain that in a short time they, too, could boast of congregational song as inspired and as sincerely convincing as that found in the neighboring churches.

**Arab Sheik Attacks His Countrymen for Opposing Zionism, and 48 Sheiks Approve His Statement.**

Attacks on Zionism by a small minority of Arab nationalist and rich absentee landlords in Palestine, are being bitterly resented by the large mass of Arab inhabitants in the Holy Land, reports received by the Zionist Organization of America show.

Following the protest of representatives of 82 Arab villages against the anti-Zionist demonstrations in Jerusalem last April, as misrepresenting the true attitude of the mass of Arabs, who are friendly to Zionism, Sheikh Ahmad Ibrahim Abu Gosh, chief of the sheiks of the villages around Jerusalem, in an open letter in a recent issue of "Barid al Yom," Arab newspaper in Jerusalem, declared:

"Zionism is the great school which the British Government has prepared

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for us, that the fellah (peasant), may in it learn the art of agriculture and husbandry and the source of economic power. Welcome Zionism with smiling faces, for it is the cornerstone of your future prosperity and guide to that good path whereon you shall walk." Five muhtar and forty-eight sheiks in a subsequent letter in "Barid al Yom" approved of their sheik's letter, declaring: "No longer shall the country be barren and devastated."

Another report received by the Zionist Organization showing the sympathy displayed by non-Jews in Palestine toward Zionism quotes a special prayer composed by the Protestants of Haifa, which has been recited at one of the Protestant churches there. The prayer follows: "Strengthen, O Lord, the Jews now returning to their land. May we behold the reconstruction of Palestine and the return of its people to it."

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Edited by J. P. Solomon, 1882-1909.

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Friday, August 6th, 1920 : : Ab 22d, 5680

Sabbath begins at 7:50 (daylight saving time). Ekev. Rosh Chodesh bentschen. Deut. 7:12—11:25. Haphtarah, Is. 49:14—51:3.

After long years of searching Temple Beth-El of this city has finally secured an assistant to Rabbi Samuel Schulman in the person of Rabbi Marius Ranson. We express the hope that Rabbi Ranson will be able to accomplish much good work at Beth-El and that his connection with this congregation will be of benefit to all its members, its senior rabbi and, not least, to himself.

Dr. Max Nordau comes to America, we understand, to recoup his shattered fortunes. Welcome as he would, of course, be for himself, he is thus thrice welcome. America dispenses her largesse with lavish hand, and Max Nordau is well entitled to the respectful homage of the entire literary world. Naturally his prominence in Zionism will open the hearts of all Zionists in this land.

We think Lord Rothschild, who presided over some of the sessions of the Zionist Congress in London last month, was wise in yielding the chair to Louis Lipsky, of the American organization, whenever the uproar and the turmoil and the confusion proved too much for him. Louis Lipsky, having been trained in the Zionist and Jewish Congress school, is accustomed to teach the doubting battle where to rage.

By the competent testimony of David Yellin, the eminent Hebrew writer, a native and lifelong resident of Jerusalem, we learn that Jerusalem, too, is scourged at the moment with its own housing problem. This acute condition in respect of men's habitations covers the earth even as the waters cover the sea. And one cannot say that Jerusalem, in virtue of her antiquity, will sooner solve the problem than, for example, New York.

The Carlsbad conference in the interest of Jewish world relief is likely to prove a momentous and important gathering. The delegates to this meeting will have to busy themselves exclusively with problems of relief and reconstruction, and need not be concerned with any aspect of Jewish politics, so called. So the labors of this conference should prove fruitful and harmonious. In the preliminary notice convening this council we notice, however, that the Joint Distribution Committee is not included, but that two of the subsidiaries find representation. We are greatly surprised at this omission, and look to see it repaired without delay.

Neither the High Commissioner, Sir Herbert Samuel, nor any Jew connected with his administration will labor on the Jewish Sabbath. The official announcement runs to the foregoing effect, and is an inspiring declaration, worthy of the great nephew of the great Lord Swaythling. Sir Herbert is a highly placed Englishman, but at the same time, or perhaps because of this fact, he is a loyal Jew. By his action he sets a good example to the entire Jewish world, and, not least of all, to some of our self-constituted American Jewish leaders who defy Jewish tradition by employing the holy Sabbath to make their eighteenth hole. Sir Herbert "does" his "work" on a less objectionable day.

Subscribers going away for the summer may have their papers transferred by notifying this office at least one week in advance. Be sure and send in your city address as well as your country address.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

## SOCIALISM AND ZIONIST PALESTINE

THE action of a majority of the delegates to the Zionist Congress at London last month in providing that all Jewish settlers in Palestine, whether they enter the country with or without capital, must cultivate the lands they occupy themselves, is not so Socialistic as at first blush appears. The Zionists by this enactment simply provide for tenant farms, and set their faces against any efforts which may in future be made to introduce landlordism of any variety in respect of the soil of the Holy Land. This attitude conforms to the ideals held before an imperfect world by the great Prophets of Israel, especially by Isaiah, and represents the attempt to realize for present-day Jewry the aims of our eminent teachers of past days. If the Prophets are by this token called Socialists, be it so. Their ideal was and remains one well worthy of approach by every organized society and economic structure.

For the reasons set forth in the preceding paragraph we share the gratification of the majority of the Zionist delegates. Palestine, if it is to become a Jewish land in any measure, must be one that is grounded upon the Biblical precepts. It were unthinkable to have this new state produce another Ireland; where landlordism, especially of the absentee variety, proved so disastrous. It is altogether fair to restrict the future landlords of Palestine to such as till their own soil. If a man decline to be a farmer or husbandman, he cannot be suffered to occupy lands and batten on the toil of other men.

We have here an advanced but ancient program. Advanced because hitherto the world has refused to order its ways along these lines. Ancient because the Prophets of Israel described life and lived it on these terms.

If righteousness exalteth a nation, then the majority of the Zionist delegates in London last month exalted their people. For by this rule of action righteousness comes into its own in Jewish Palestine. In fine, we repeat, we rejoice at the step made by the Zionists; it spells progress, enlightenment and advance toward ancient ideals well worthy of high emulation.

## SIR STUART SAMUEL'S REPORT

THE British Foreign Office has finally published Sir Stuart M. Samuel's report on his recent mission to the Jews of Poland, and it forms a most important and interesting document. This British report is inevitably bound to be compared with the similar report of the American mission to Poland, headed by Hon. Henry Morgenthau. Both missions covered the same ground practically; both missions investigated the same outrages and, presumably, received the benefit of the same testimony. In fact, on the head of the outrages perpetrated against the Jews by the Poles the two reports are almost counterparts.

But there the similarity ends. Sir Stuart Samuel does not enter upon a lengthy disquisition as to the religious situation in Polish Jewry, and his recommendations do not cover this phase of the subject at all. Thus his report differs *toto caelo* from Mr. Morgenthau's, with the result that Sir Stuart's is Jewishly informed and in full keeping with the Jewish tradition. All the opinions we have heretofore expressed on the two documents are thereby deepened on a perusal of the British report.

Curiously enough, Sir Stuart Samuel's report is accompanied by a supplement, penned by Capt. Peter Wright, his assistant, who apparently filled the role of "candid friend" with this mission, and, in consequence, has delivered himself of a number of well-meaning but disconcerting remarks concerning the Jews of Poland. In fact, we may go so far as to say that much of the practical value of Sir Stuart's report is vitiated by the words of Captain Wright, who, while he pays just and due tribute to the high qualities of Polish Jewry, sets forth the irreconcilable cleft separating them from the Jews of the West. Thus Captain Wright performs for Sir Stuart's mission the same office as Mr. Morgenthau filled in the American case, but he is a Gentile and a professional investigator, and therefore his words have not that rasping quality which attached to Mr. Morgenthau's religious and general sociological observations.

In fine, the British reports are well worth studious perusal, and throw considerable light on both general Polish and Polish Jewish conditions.

Dr. Paul Nathan, active for many years in the *Hilfsverein der deutschen Juden*, fell afoul of the Zionists long before the outbreak of the Great War. We all remember the dispute over the language of instruction in the Jewish schools of the Holy Land, where the representatives of Hebrew and German fought against each other with the persistency of veteran "devil dogs." Now Dr. Nathan finds frequent opportunity to comment on contemporaneous affairs, and naturally recent events in the Holy Land are irresistibly attractive to his facile pen. Here we find him torn between conflicting emotions: his old opposition to Zionism is only exceeded by his German patriotic sentiments toward Great Britain. Thus he is compelled to see his former adversaries, the Zionists, triumph, but, at the same time, is consoled by the thought that Great Britain will reduce them to their proper sphere. Dr. Nathan adds to the intensity of Jewish life through his latest journalistic contributions.

## THE GREAT UNFULFILLED

"And now, Israel, what doth the Lord thy God ask of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul? Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them." (Deut. x 12; 14; 15)

THIS is the Old-Testament God, who speaks here in these tender wistful accents. This is the dread demon of the desert, as maliciously depicted in rival theologies, wrathful, jealous and without mercy, who employs here language such as never passes between master and serfs, but always between mothers and babes, or between plighted lovers. This is the stern Spirit of the eternal Don't, in the centre of whose precarious paradise stands the Forbidden Tree, whose voice is thunder and whose glance is lightning: but who here softens His speech into an appealing vocal caress, a plea, an almost timid request. This is the Finger of God that looms terribly above all life, like some ghostly giant freed from an ancient spell; that writes the relentless orders of the High Commander in the blood of tortured hearts upon the scrolls of a dying world: but that here seems to be pointing with trembling gesture to a far Beyond, stretching past the imaginations of men to a region of the Sometime-to-be, where waits the fulfilment of the First Dream, the Last Vision, of the Unfulfilled God.

And can you grasp the intensity of that divine yearning which causes the Commander of the Hosts to appear in the role of the Lover of the World, no longer issuing fiats, no longer threatening, no longer punishing, but pleading, coaxing, asking—almost begging? And can you feel in these pleading words the unutterable straining of the "Everlasting Arms" as they seek to enfold the entire universe, "the heaven and the heaven of heavens," in one ineffably hungry embrace?

And do you understand what it means when Law breaks its own fetters to rise into the freedom of Love? Ah, Law is shackled, but complete, ultimate, without a Beyond to seek and hunger for; while Love is unfettered and free, but incomplete—a fluttering pinion, not a leather-bound system: a seeking, a reaching-forth, a keen longing for Endlessness. And do you understand what it means when God abandons the completeness of Law for the hazards of Love? Do you worship a love-hungry God?

"What the Lord asketh of thee!" To the average religious consciousness the picture of Man the Suppliant is familiar enough. Man, with his thousand wants, with his petty personal desires, grovelling before the Throne, his vain prayers filled on the one hand with cringing fear and on the other with the boldness which demands that the stars bow to his veriest whim, has been long enough the centre of all theologies and pious practices. If the prayers of mortals, come from hearts distressed by one thing or another, were instinct with living souls, how would the desolate spirits of lost prayers fill all space with their ceaseless plaint! But here we are shown a picture unfamiliar to the ordinary religious consciousness—the picture of God the Suppliant! God making His prayers to the obstinate heart of man, filling the hollow centuries with the ache of His unheard and unheeded supplication. Is there any one to hear the prayer of a God?

We complain bitterly when our prayers fall upon the deaf ears of the universe, when our requirements are unfulfilled. But do we ever catch the echo of the prayers of our God as they fall upon the obtuse ears of men? And do we ever consider that God has requirements of His own waiting for fulfilment through ages and ages of vain wishing?

We, of course, think of God as complete in Himself, as lacking nothing. The fulness of the world is His. "The heaven and the heaven of heavens, the earth also and all that therein is." What can a God wish, what can a God pray for? Dare we formulate the subject of the prayers of a God? Plainly the subject is here so formulated: for He who declares the fulness of His own life in the heavens and in the earth utters in the same breath His longing and His plea for the love of man! "What doth the Lord thy God ask of thee but love to Him?" This is the theme of God's prayer.

To the highest religious experience Man is known as the God-seeker. But even to the highest religious experience is it known that God is the Man-seeker?

One side of the universal problem is undoubtedly Man's need of God; is not the other side: God's need, God's infinite hunger, for Man?

It has been said that Man's need is God's opportunity. But to whom does it ever occur that God's need is Man's opportunity?

Man has written his need of God, his hunger for the Infinite, into the bibles for which he has always claimed divine source and sanction. But God has written His need of Man, His hunger for the Finite, into every part of the universe. Into every star that gleams, into every flower that blooms. Into the tracery of every trembling leaf, into the scars and gashes of rocks and hillsides. For whom the story of stars and stones? For whom the gleam and glow of colors and lights? For whose ears and eyes, for whose heart and understanding, this vast unfolding of the universal drama, representing the struggle between light and darkness? For whom if not for Man? Does it not seem that God endeavors to make Himself understood, but invariably fails?

The creative drama, with its triumphant finale of material forces conquered, brought to God a partial fulfilment. But the creative drama of matter has its continuations in the historic drama of human progress. Here ideal forces wage war; here does God seek His complete fulfilment through the universal reign of love and justice. But in this territory darkness is not easily conquered, because here human passions sway for good and ill. And God, who masters the heavens but not the heaven of the human heart, fails when Man fails.

Therefore, the heaven and the heaven of heavens brood with the Divine Yearning. Therefore, the earth aches with the burden of the suffering heart of God. Therefore, upon all things lies the pathos of the desolate prayers of the Great Unfulfilled.

JOEL BLAU.

**THE AMERICANIZATION OF BECKY BRODSKY.**

By FRED A. CRONHEIM

Becky Brodsky stood over the hot stove and patiently waited for the water to boil; the kettle, but half full, was taking its time. Beside the newly shined stove rested the coal scuttle, filled with the softest of soft coal. In the oven, bursting with pride, rose the perfectly formed loaves of bread, the tiny braided rolls, dotted with poppy seed, and in a long narrow pan, two thin-shelled strudel were enduring the intense heat as best they could. On the small kitchen table against the wall were the implements of Becky's art; a rolling pin, a small army of knives and spoons and a formidable looking two-bladed chopping knife. In a wooden bowl lay the meaty sections of a fish, the carefully fashioned outer skins of which were patiently waiting on the cracked white platter for the return of the insides, so camouflaged that only a connoisseur could recognize them. A plump chicken lay perfectly naked in a brown bowl, the bread dressing not yet crammed into the waiting cavity.

The thermometer showed no disposition, either inside or outside the little kitchen, to descend, but then it never occurred to Becky that it was too hot a day to prepare for tomorrow, tomorrow being the long waited for occasion of the Bar Mitzvah of Abie, her oldest boy. A few ambitious flies ventured every few minutes to taste of the goodies only to be roughly brushed away by Izzy, who stood guard against such marauders. This sentry duty, after thirty minutes, was becoming decidedly irksome to Izzy, whose alert ears told him that in the paved yard below was transpiring exciting sport more appealing to his six years. His mother, intent upon producing a masterpiece, was too busy to bother entertaining him. At two o'clock he was to be relieved from duty by Sarah, his eight-year-old sister, who had gone to the grocery store, it seemed to Izzy, to remain the rest of her natural life. He watched the hands of the clock religiously, but apparently they had stopped thirty minutes ago. After waiting, what must have been at least a decade, Izzy heard a gentle rap-rap on the screen door. His hopes fell, for such was never the coming of Sarah. His mother, wiping her flushed face with her checked apron, stopped in her labors. Through the screen door they both saw a stranger, a lady who looked like she was from uptown.

Becky Brodsky had forgotten that the day was Tuesday and that several weeks past she had promised to join a class for the purpose of learning English; she had also forgotten that she had promised to have five friends, the same to be recruited from her immediate neighborhood, at her house, so that with the formal and even number of half a dozen, the class in English could be started. For a brief second Becky felt like she had been called upon to deliver the five ladies, including herself, to the Germans. Mrs. Adolph Rosen, known to her intimates as Peggy, stood without; in fact without knowing how to proceed. She hesitated a brief second, took courage and opened the screen door. Becky Brodsky was too frightened to open her mouth and the newcomer had forgotten whether Mrs. Brodsky could or could not understand English. Besides, this was not the reception she had expected. She had hoped that her new class, properly armed with pencils and paper, would be awaiting her coming seated around a table. It was inconceivable that anyone, in such a beastly hot kitchen, could learn even the rudiments of the language. Izzy saved the situation by asking abruptly, "Wa-ja-want?" He meant to be most courteous, but to Peggy's ears it sounded rude.

"Why, isn't this Mrs. Becky Brodsky's, and isn't this two o'clock?" questioned the teacher, glancing around the room. Izzy knew too well that it was two o'clock and nodded vigorously. "Well, isn't there some mistake? You see I'm the new teacher and I'm just exactly on time." Here she glanced at her platinum wrist watch for corroboration. "How long will it be before we can start?" she questioned further, at the same time removing her white silk gloves by the fascinating process of coaxing each finger separately. Izzy glanced at his mother. Peggy Rosen might as well have spoken in Chinese for all the impression it made on Becky, who went on with her preparations as though the teacher had never come in. "And the other ladies, where are they?" Peggy asked innocently, feeling sure that they would momentarily appear.

Izzy grinned. "Everybody's bizzzy," he ventured. "Tomorrow's a holiday," Becky smiled the least bit and then addressed a few words in a strange tongue to Izzy. "She says she ain't got no time today, she forgot, she's very sorry," he interpreted, amazed at the newcomer's inability to understand a simple tongue like Yiddish. "Busy? Well, so am I. I gave up my bridge game and lots of things," replied the astonished Mrs. Rosen, reviewing mentally the score of broken engagements. "Ask your mother if she can't possibly stop for an hour so that we can get started," went on Peggy, determined to do her duty now that she was there. "Stop, farten," repeated Izzy, addressing his mother. Peggy Rosen nodded

pleasantly, awaiting the result. "Yomtov-yom-tov-yomtov," were the only words she recognized in the outburst that followed. It seemed that it were quite the same thing to ask the sun to stand still as expect Becky Brodsky to stop in the preparations for tomorrow's feast. She was adamant and nothing that Peggy Rosen said via Izzy Brodsky made the least bit of difference. It was inconceivable that anyone, however remote their Jewish extraction, not to realize that the teacher had asked the utterly impossible. Now, organized for Jewish children. It was only after the republic was founded and after we had united with Roumania that we instituted Jewish schools for Jewish children — Jewish schools in the full sense of the word. The studies are conducted in Yiddish by Jewish teachers.

"Beginning with the school year 1918-1919 a law came into effect concerning the organization of the Bessarabian schools, and this law contains special paragraphs concerning the schools of all nationalities, including also the Jews. Take, for instance, article 1; and here he opened a law book and read the following:

"Every nationality living in Bessarabia may instruct its children in its own national language. The program for teaching is such that the national language is to be formulated by a school commission of the nationality, with the approval of the directorate of the Ministry of Public Instruction." Article 2 states: "The parents are free to choose what kind of school they wish their children to attend." Article 3 declares: "If a nationality does not wish its own language taught, then instruction in the schools must be given in the language of the State." Article 16 specifies the number of Jewish primary schools, as also high schools.

"The Jews in Bessarabia have two kinds of schools—public schools which are supported by the government, just as are the Roumanian schools, and private schools supported by Jewish organizations. Instruction in all is carried on in accordance with the official program worked out by the Ministry. "The Jews have 28 public schools located in various parts of Bessarabia according to their proportion in the population: 25 primary schools, two lycuums, and one Reale gymnasium. "In Kishineff there are 11 primary schools and one lycuum; in Tigina, three primary schools and one lycuum, and also a high school for girls, and so on. In the Kishineff lycuum there are 16 professors and 156 students; in the lycuum at Tigina there are also 16 professors and 148 students.

"In all these State schools, the first year classes have been nationalized; all studies are conducted in Yiddish. Next year instruction will be carried on in Yiddish in the first and second years; afterward, in the third class, and so on. In that way the schools will become nationalized. "In addition to the State schools, there are also 11 Jewish private primary schools and 10 high schools, and lycuums and gymnasias for boys and girls. The schools are attended by 3,020 students, and are taught by 154 professors, of whom 107 are Jewish. The private schools have also become nationalized in the same manner as the public schools.

"Special schools have also been established for older persons, where they may study Jewish religion, Jewish history, and so forth. "In the Jewish school question, we were confronted with two extraordinarily difficult problems: The first one concerned the language. One group favored Yiddish and another urged Hebrew—others requested both Yiddish and Hebrew, while many did not answer our question in the matter at all. You can yourself understand what a dilemma ensued. I wish to remark that one faction even demanded that Russian be taught as the national language in the Jewish schools and went so far as to send their children to the Russian schools. Under the circumstances it was a perplexing matter for us to decide; but for the time being we have decided upon Yiddish as the national language of the Jews. We intend, however, to convoke a Jewish educational congress to settle once for all the Jewish national language. It does not matter to us whether Yiddish or Hebrew is chosen, but under no circumstances can we consent to the choice of Russian. We do not intend to encourage the Russian language among us any more than is necessary for the 85,000 Russians who live in Bessarabia.

could anybody leave their household the day before a holiday, with all the cooking and baking to do? thought Becky. "How absurd," thought Becky in her turn, "not to be able to stop for an hour after I take the trouble to come all the way down here just for that very thing!" A compromise was eventually effected, the teacher agreeing to leave the six books, provided gratis for the instruction, if on the following Tuesday the six ladies, set down in Peggy Rosen's black leather memorandum book as the "Mesdames Cantor, Reuben, Brodsky, Litvok, Sender and Markowitz," would present their corporal selves for further instruction in the language of over fifty per cent of the peoples of the earth, not counting savages. Peace and perfect understanding being restored, Peggy Rosen returned to her waiting machine and Beckie Brodsky finished preparing the fish.

Word went round the neighborhood of the forthcoming education of the

ambitious housewives who were not content to go on forever speaking a jargon when their children in the schools and shops spoke English. Youngsters were impressed by the importance of Izzy Brodsky, who was to act as official interpreter for the teacher; some of the older children were inclined to giggle at the prospect of any old woman of thirty or thirty-five trying to master a new tongue; a few of the women were open in their condemnation of such folly and maintained that they had no need, and what was more vital, no time to spend so foolishly. It gave food for thought and furnished the topic for many a heated debate over porch railings and across narrow gangways. Some husbands conceded it would not harm while others remained perfectly neutral, not knowing where the innovation would stop. Still an hour a week is not much, provided the business, the children or cooking do not demand that particular hour of the day.

On the morning of the following Tuesday the six women destined to become Americanized by the simple and effective process of learning the language of the country, wasted no more time than was absolutely necessary in washing the breakfast dishes, making the beds ironing the clothes and preparing the meals. At five minutes of the appointed hour, Becky Brodsky, in a spotless bungalow apron washed Izzy's face for the fifth time and sharpened six stubs of pencils, salvaged from the school supplies of Sarah. At four minutes of the hour the Mesdames Cantor, Reuben, Litvok and Sender climbed the hot wooden steps leading to the spotless kitchen, and at two o'clock Peggy Rosen appeared, conscious that in her hands was the making of the future voters of these United States. The only potential student missing was Mrs. Markowitz, for whose non-appearance no one could offer an excuse. Izzy promptly volunteered to find out and remind her of her previous engagement.

At the windows facing the porch appeared the dubious and curious faces of the various offspring, unmindful of the continual admonitions to "gay-fek." Peggy Rosen, with the now returned Izzy at her right, began the first lesson. The sun beat down unmercifully on the little group, the porous blinds, with the many cracks serving only to scatter the stifling rays. Several of the ladies, only now recuperating from the heavy strain of the morning's exertions, wiped their foreheads continually. Finally Mrs. Markowitz appeared, explaining according to the literal translation of Izzy, that she had to fit a lady a dress who couldn't come no other time. The opening session began, everyone trying to explain all at once how much English, written or spoken, in an emergency, individually they could comprehend. Collectively it was impossible to understand a word.

"Mrs. Litvok," began Peggy, consulting her notebook, "you know no much English." An outsider would have been in doubt as to Peggy's own knowledge.

"Mrs. Litvok, a resident of the country for over ten years, shook her head guiltily. "No, not much. I busy all de time. I got five children. Mine husband he speak good."

Peggy smiled understandingly. "Yes, I guess you very busy. Ask Mrs. Litvok, Izzy, if she can read." But Izzy's services were not needed for that particular question as evidenced by Mrs. Litvok's quick response. "No, not much. Mine sister she read fine." Peggy proceeded to question the other members. All of them understood English it seemed when freely sprinkled with Yiddish, but that not one of them ever attempted to converse in English unless it was absolutely necessary. Peggy Rosen saw her duty clearly, and Izzy, always a word behind her, launched forth in a tirade against anybody in the whole length and breadth of this country, using, for business or domestic relations, any tongue but English. She even resorted to such a trite quotation as "When in Rome, etc.," but Izzy unfortunately stopped there.

The six women were impressed, but whether favorably or otherwise, Mrs. Rosen could not tell, but at the end of the hour all of them, with the exception of the tardy Mrs. Markowitz, took home a whole page of hieroglyphics representing such words as stove, ocean, ship, America and Doctor, as samples of their initial adventure into the sea of learning. And Mrs. Markowitz did not speak English well enough to explain to Peggy that she was far more adept with the needle than with the stub of a pencil, chewed so vigorously by Sarah. In fact it lay captive in the vast expanse of her palm, absolutely unable to follow directions.

So Mrs. Adolph Rosen learned a great deal about her class; information required by the exigencies of the blank spaces in each book providing for such particular details as how long each member had been in the country, from what foreign land they had come, how many children they possessed, etc., but about Mrs. Rosen they learned nothing, other than she was married, very attractive looking and most intent upon banishing forever and forever the much abused jargon from the face of the earth.

The neighborhood grew accustomed to hearing more English; in fact the immediate territory surrounding the Brodsky flat became almost like an isolated island, where was spoken "English nothing but." People in general were interested in the class but the women

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in particular were more interested in the effect this new venture was going to have on the progress of the love affair between Becky Brodsky and Nathan Levy, the corner butcher. For six months he had been teaching nine-year-old Sarah Brodsky the mysteries of the violin, this service being given in exchange for the pleasure of eating Friday evening supper with the Brodsky family, Becky in particular. It had been taken for granted that, after a few more months of concentrated courting, he would move his trunk over to the Brodsky flat and the future of Becky and her brood of three children would be settled. It was supposed to be a very satisfactory match for the young widow, who, outside of the potential earnings of her oldest boy Abe, possessed little of this world's goods. Everybody but Becky Brodsky knew that everything was settled.

But the past six weeks had seen a change in the development of the Brodsky-Levy affair. True, Nathan still came for supper Friday evening, still patiently listened to the shrill notes of Sarah's violin and still enjoyed the generous meal, cooked as only Becky knew how, but Becky was always deeply engrossed in copying from a gray paper-back book, invariably propped up by the bottle of catsup. This had been her performance now for six successive weeks, immediately after the supper dishes were disposed of. And every week saw Becky more interested in the book than in Nathan Levy.

"Ain't it wonderful the English language," timidly suggested Nathan, eyeing with admiration the page upon which Becky was working. Becky's only answer was a nodding of her head as she bent nearer the paper. "You're a quick learner, I can tell," further commented the visitor. "Ain't many widows wid three children got ambition enough to start something like this." Becky raised a questioning pair of eyes towards her guest. He repeated the compliment in Yiddish and was rewarded by the faintest of smiles. A long silence followed. Outside an occasional street car bell clanged and once in a great while the quick footsteps of some late home-comer echoed in the quiet courtyard below. But Becky was in the grip of acquiring knowledge and made absolutely no further effort to entertain the butcher-musician. Finally Nathan took courage, got up, sighed, hesitated, yawned and removed his hat from the top of the sideboard.

"Ain't you never going to do nothing but study?" he asked, trying hard not to resort to the more facile Yiddish. Becky stopped long enough to nod vigorously. "Well, I guess I better be going. It's fine you learn so quick. But," here Nathan shrugged his shoulders involuntarily, "there's lots of other things in this world. When a fellow comes but onct a week, it looks like if you could quit scratchin' and be sociable. Maybe you don't like the butcher business." He made the mistake of mixing business and pleasure. Beckie, without lifting her eyes from the book, lent an unfavorably disposed ear to his love making.

"It's a good business, but I never say I like it better than nothing else," she ventured.

Nathan stroked his chin for a moment. "That so! Vell, I make a fine living and I don't waste no time trying to be what I ain't." Becky divined that Nathan was not altogether in complete sympathy with her pursuit of the difficult English. "Vell, I no want to speak Yiddish all day long. I come to America to be American and I only speak English," returned Becky, quoting Mrs. Rosen almost exactly.

"Vell, speaking Yiddish all day long ain't the worst thing on earth," defended Nathan stoutly. "I know wosser crimes. I ain't so swell like you. I know English exactly so good as you." He realized the moment it was out of his mouth that he had made a false move, perhaps even a fatal one, for Becky Brodsky had fallen in love, not with a flesh and blood suitor but with English, just plain English.

When Peggy Rosen, at the end of the twelfth lesson, announced that according to the annual custom of her family, they were migrating northward to their

cottage to be gone until September, it was an unexpected blow, like stopping work on a bungalow when the foundation is laid.

"It's getting dreadfully warm and I know how hard it is to concentrate in the heat. I'll only be gone six weeks and I know that you ladies can practice by yourselves. Take Mrs. Brodsky, for instance, I feel sure that with Izzy's help she could keep you together nicely. Unless you want me to send a substitute.

"A substitute, vos is dat?" asked Mrs. Reuben, with a hazy recollection of wartime substitutes in the culinary department.

"Another teacher, somebody else to conduct the class so that you don't forget all you have learned," explained Mrs. Rosen.

The ladies whispered among themselves but Becky Brodsky was too complimented to admit her inability to act as leader. "Vell, I try my best. I talk English nothing but and I do just you say. Izzy help and Sarah. What you think, Mrs. Rosen?"

As before Mrs. Peggy Rosen thought no harm could come of it, and befitting the occasion gave them a few parting instructions upon the absolute necessity of speaking only the new language at the meetings. She further emphasized the wisdom of conducting all purchases in English as everybody in the class knew "meat, flour, bread, coffee" and such household staples. "But," interrupted Izzy, prompted by misgivings of the impracticability of the plan, "Zimmerman the grocer and Sorman the baker don't know no English themselves much."

"Well, we can learn them," suggested his mother proudly.

So the eighteen room mansion of the Rosen's, set well back amidst luxuriant shrubbery and surrounded by an evenly rolled lawn, was closed for the summer. Its occupants, other than the gardener, taking the Northern Special for a cooler clime. The four rooms of Becky Brodsky, second floor rear, set well back from the dirty street and surrounded by other shabby tenements, was opened for the summer months to all ladies so inclined, irrespective of previous training, in a comprehensive and enlightening course of elementary English.

"To err is human, but to forgive is divine," sang the poet. Becky Brodsky, following the example set by her predecessor, decided that every student should laboriously copy the next lesson and bring it to the meeting, written not less than ten times. Sarah had come to the assistance of Izzy and after several re-readings was able to give him a working knowledge of its contents. Izzy translated dance, "shimmie" and violin, "fiddle," but nobody objected. Even Mrs. Markowitz appeared with the ten pages, rolled in a tube, carefully protected. Becky was elated, for everybody knew that Mrs. Markowitz had been notably lax in preparing assignments for Peggy Rosen. Izzy, as master of ceremonies, drew out the roll of paper from the tube and scanned the pages carefully. The first page was suggestive of previous efforts of its owner, but the last eight were perfect specimens of the Spencerian system taught in the grade schools; furthermore, its exact facsimile could be found along the walls of the gangway leading to the Markowitz quarters. Great men and mighty nations have used diplomacy

(Continued on page 10)

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Under management of Mrs. L. Friedner. Finest and most beautiful hotel in Far Rockaway. Now open with every comfort, convenience and luxury. Overlooking the famous Wave Crest section. Cuisine par excellence in accordance with the Jewish dietary laws. Rooms with bath. Single or en suite. Dancing every evening. Reservations can now be made for the season. Special rates for June. Telephone, 1100 Far Rockaway.

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Formerly Elstone Park Hotel.

BAYSWATER FAR ROCKAWAY, N. Y.

The only Jewish family hotel open all year. Conducted in strict conformance with the dietary laws. Centre of all Jewish social events. Ballroom, dining and banquet rooms suitable for weddings, receptions, Bar Mitzvahs and banquets.

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Directly on the ocean. Large rooms with all modern improvements. Strictly Kosher cuisine. Reasonable rates. Telephone: Belle Harbor 1980.

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Equipped with all the latest sanitary and scientific improvements. Large airy rooms with or without bath. Single and en suite. The cuisine is conducted in scrupulous accord with Hebrew dietary laws. Phone: 2506 Far Rockaway.

Management, Goldstein &amp; Lyons.

**MESNER'S PALM HOUSE**  
Beach 31, EDGEMERE, L. I.

Mrs. M. Mesner takes pleasure in informing her many friends and patrons that the Palm House is newly renovated, redecorated and refurbished, and special attention has been devoted to the decoration of the Dining Room, including a new outfit of silverware, etc. Jewish Dietary regulations strictly observed. Rooms single or en suite, with or without bath. Season opens May 1, 1920.

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3009 Surf Ave., CONEY ISLAND, (Branch of 117 West 21st, New York).  
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Caterer for All Social Functions.

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Directly on the ocean  
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Mr. G. Frischman and Mrs. L. Joachimsthal announce that The Edgewater is now open for the current season. Dietary laws observed. Make your reservations now.

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Now open for the season of 1920 under the ownership and management of MR. and MRS. JAMES VILLEPIGUE, former proprietors of Tappen's for 18 years. Located on Ocean Ave., at Voorhees Ave., one half block from waterfront and Emmons Ave. Original Shore Dinners and Home Made Specialties. Second season of C. Wesley Johnson with his versatile entertainers and musicians. Auto Route—Over Manhattan Bridge, through Prospect Park to Ocean Parkway, turn east at Neck Road to Voorhees Ave. or Emmons Ave. to Ocean Ave. to Voorhees. Parking space for 200 cars—Two entrances.

POSITIVELY NO CONNECTION WITH ANY OTHER PLACE.

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St. & 226-28 S. Broadway,  
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Most beautifully located, newly furnished and decorated. Elegant rooms, equipped with all modern improvements. The corner Hotel has all the requirements of a city hotel which modern science can provide. Home comforts. Dietary laws strictly observed under the supervision of Rabbi S. D. Posner, of Jersey City and Rabbi Dr. Philip Klein, of New York. Terms moderate. GROSS & BAUM, Props. Winter season, Lakewood, N. J.

**Roumanian Troops Arrest Jews and Plunder Their Homes.**

Bucharest (By I. J. P. B.).—The Jewish nationals of Transylvania, the former Hungarian province, now under Roumanian, issued an official report of the pogrom made upon all the Jews of Vajmag.

This pogrom was perpetrated by Roumanian soldiers after the 23d of April of this year. After completing a thorough investigation, during which the witness of both Jews and Christians was heard, the Jewish nationals presented their findings to the commander of the soldiers accused of the crimes against the Jews, Major Petala. They requested him to look into the charges and to punish the guilty. Relying upon Roumanian justice to act, the Jewish nationals took no action for the time being and awaited further developments. But there were no further developments. The major did not even deem it necessary to reply to their letters and simply winked at the charges. Then the Jewish nationals decided to make the facts public.

What are the facts? On April 23, 1920, the Roumanian Lieutenant Bratiano and several soldiers entered the tannery of Hershkovitz Brothers in Vajmag and demanded 40 pounds of black leather and 20 pounds of sole leather. Benjamin Hershkovitz told the lieutenant that he had not this material in stock, but that he would have it in a few days. Bratiano was not convinced and demanded the keys to the stock rooms and searched, without success.

In the evening the lieutenant and his associates went to the home of Mendel Hershkovitz, the father of Benjamin, and demanded to be given his horses and wagons. When Mr. Hershkovitz asked to be shown the government's requisition order before complying with it, the lieutenant claimed that he had lost it and began to abuse the old Jew for questioning the word of a Roumanian officer. Bratiano demanded 5,000 kronen damages for this offense, and threatened to shoot if it were not immediately forthcoming. But Mr. Hershkovitz was not to be bullied so easily and blankly refused.

A quarrel started which resulted in the arrest of 23 Jews, among whom were men of seventy and children of fifteen. These were brought to the house of Mr. Hershkovitz and were tied like sheep ready for slaughter. They were beaten with sticks and flogged with leather whips and were compelled to cheer for Greater Roumania. Then the poor mutilated victims were thrown into a pigsty to be kept prisoners there.

For six days the Jews were held under arrest and during this whole period the soldiers simply made themselves masters of their possessions and plundered their homes and shops. The whole procedure was very orderly and systematic. There was no disturbance of the robberies and the marauders just took their time in carrying away everything which they found either useful or interesting. According to a conservative estimate, the loss through these robberies amounted to over 700,000 kronen.

After the six days imprisonment, Lieutenant Bratiano demanded a ransom of 200,000 kronen or the prisoners would be held indefinitely. So plundered were the Jews that they could not possibly raise this sum. A Christian judge of the town was kind enough to lend them half the money, and the Jews somehow managed to raise the other half to effect their liberation.

This is the official report of the Jewish National Council of Transylvania. It is very conservative in tone and guarded in its language, because of the strict censorship and out of fear of Roumanian military vengeance.

**Opposition to Zionism in Italy.**

Florence (By I. J. P. B.).—By a part of foreign organizations, The special order of the local government the executives of the Florence Jewish Kehillah were removed from office, and new communal elections ordered. The dismissed executives of the Florence Kehillah were elected to office not long ago through a great victory at the polls of the Zionist faction, and took an active part in the nationalist movement. This, it seems, displeased the powerful minority that was opposed to Zionism, and this faction for some time has been looking for an extra-parliamentary method of disposing of the majority elected leaders.

The minority's turn finally came. When the executives assigned a certain part of the community's chest to the National Fund, the anti-Zionists vigorously protested to the City Government that they were squandering the Kehillah's funds illegally for the sup-City Administration was moved by their protest and immediately discharged the executives.

**Jewish Professors Leave Vienna University.**

Vienna (By I. J. P. B.).—As a protest against the anti-Semitic pogroms of the students and the avowed hostility of Prof. Schwindt, head of the Vienna University, the Jewish professors of this school have resolved to seek positions in foreign institutions and leave Vienna University. Some of the Jewish professors of the university are scholars of international reputation, and undoubtedly non-Austrian schools of learning will take advantage of the proffered opportunity of adding such great minds to their faculties.

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This fine hotel has been purchased by us and we take pride in informing the public that we have overhauled the house, installed new plumbing, redecorated and refurbished all the rooms, all of which have hot and cold running water. New lighting system. The food served will be the best obtainable, and prepared in the excellent Hungarian style.

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Ideally situated in one of the highest spots in the Catskills. Equipped with all modern improvements. Kosher cuisine par excellence. Dancing daily and entertainments. Reservations from May 28 to Oct. 1, 1920. Cordially,

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The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shoochet and dancing, etc.

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 FOR SEASON GUESTS AND TRANSIENTS  
 Having been identified with the hotels here for years, I assure patrons the best service and hospitality that is the basis of my reputation and success. In taking over the Savoy—the modern house—I have been mindful of the refined entertainment required by the summer guests of this vicinity and will endeavor to surpass all previous attempts in the conduct of this house.  
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**THE MAJESTIC** Beautifully situation, overlooking Lake Switzerland. Newly renovated. Electric lights in every room Hot and cold running water. Rooms single or en suite with bath. Excellent cuisine. Jewish dietary laws observed. Music. Everything first class.  
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 On the boulevard. Now a new house. Remodelled and newly furnished. Strictly Kosher. Ideal for families. SAMUELS & WEINSTEIN, Props.

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 THE LARGEST AND MOST MODERN HOTEL IN FLEISCHMANNS, N. Y.  
 We would inform the former patrons, that the excellent service instituted by Milbert and Greenbaum, will be maintained and where possible surpassed, and particularly in the entertainment of guests. Rooms en suite, with or without bath. Hot and cold running water in each room. An especially equipped playground for the amusement of children under the guidance of a governess. Boating, bathing, fishing. Orchestral music. Telephone and telegraph service.  
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 Improved for the season of 1920. Rooms en suite, with bath and running water in every room—hot and cold. Newly decorated. Tennis Court. Dancing. Music. Excellent cuisine, strictly Kosher, under supervision of Mrs. L. Bieber. For rates apply to Tannersville. Bieber & Feldstein, Props. Winter season, Hotel Majestic, Lakewood, N. J.

**Maplehurst Hotel** HAINES FALLS  
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 Excellent Hungarian Kosher kitchen. Running water. Shower baths. Good service. Electric light. Music, dancing, tennis, automobiling, etc. Our car will meet you at the station. N. Y. office: 108 West 116th St. Phone: University 6965. My 20 years' experience in the restaurant business (Cafe Herskovitz) assures guests unusual hospitality and service. Now open.  
 W. HERSKOVITZ.

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 Beautifully situated. All modern improvements. Running water in all rooms, electric lights, etc. Hungarian cuisine. Kitchen conducted in accordance with Jewish ritual. Winter season, Hoffman's New Blythewood, Lakewood, N. J.

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 Fleischmanns, New York JACK SAMTEH  
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**THE AMERICAN HOTEL**  
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 Mr. M. Mariash, Prop., announces the completion of the new annex of 26 rooms with bath, hot and cold water, furnished perfectly modern. Strictly Kosher cuisine.

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 One of the Choicest Places in the Catskills. Beautifully Situated. Large, airy rooms. Modern improvements. Amusements. Refined social surroundings. Excellent home cooking. Jewish dietary laws observed. Accommodations arranged for motorists. Reservations now open. Write for rates and full particulars. Telephone connection.  
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 Directly on Swan Lake. Stevensville, N. Y.  
 Fishing, boating, bathing and dancing. Up-to-date improvements. Telephone, electric lights, hot and cold running water. Beautiful surroundings. Kosher Hungarian cuisine.  
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Rabbi Newman's Tour.  
 Rabbi Louis I. Newman of the Bronx Free Synagogue recently visited California on behalf of the Palestine Restoration Fund of the Zionist Organization and spoke at several California cities. On Thursday evening, July 22, Rabbi Newman addressed a Herzl memorial meeting at Temple Beth Israel, San Francisco, and spoke on the theme, "America's Share in the New Palestine." On Wednesday, July 28, Rabbi Newman was tendered a luncheon under the auspices of the local Jewish community. Among the other cities visited by Rabbi Newman were Berkeley, Palo Alto, San Jose, San Diego and Los Angeles.  
 Rabbi Newman on his trip over the country visited Cincinnati, speaking on behalf of Zionism at the Jewish Settlement and the Talmud Torah. On his return Rabbi Newman will visit Denver, Salt Lake City and other Western and Mid-Western centers, returning on August 14 to New York City.

An appeal for co-operation in rebuilding Palestine has been issued by the Vaad Hazmani (Provisional Committee) to the Arabs in a manifesto which declared that the aspiration of the Jews is not to exploit the Arabs, but to work for their mutual benefit.

**The Mountain Glen House**  
 Tel.: 19-F-15. Fleischmanns Sta.  
 Delightful situation. A cozy place for summer guests. Hot and cold running water in rooms. Baths. Everything up to date. Strictly Kosher table. Our own dairy and poultry.  
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 Under the management of the well-known caterer, Bernard Cohn, formerly ten years at Arverne, L. I.; modern improvements; spacious lawns, suitable for tennis and golf; overlooking lake; boating, bathing, fishing, dancing; excellent Kosher Hungarian cuisine; reasonable rates. Booklet.  
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 Right at the station. Open all year. Accommodates transients and season guests.  
 Management of well-known MRS. S. POLLACK.

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 New store, new goods. New fountain with spring water only. A city drug store in the mountains where you can buy everything at reasonable prices. Prescriptions compounded by a Doctor of Pharmacy. Tel.: 133-F-5 Monticello.  
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 Carries all new stock, only to be found in large city drug stores. Prescriptions are fully compounded by registered pharmacists only.

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OPEN ALL YEAR ROUND  
**THE FLAGLER**  
 SOUTH FALLSBURGH, Sullivan County, N. Y.  
 This magnificent hotel, just completed, is the handsomest in the entire Catskill range. It is a brick building, occupies a city block, and has all the latest devices installed in our most up-to-date city hotels. Unsurpassed location. Rooms, single or en suite with private bath. Dietary laws observed. Make your reservations now.  
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 Newly built, decorated, furnished and equipped with every modern and sanitary improvement.  
 Luxurious lobbies, spacious verandas and charming daily musicales.  
 Large light and airy rooms, with or without bath, single or en suite. Jewish dietary laws strictly observed, unsurpassed cuisine, high standard of service.  
 For Terms and Information, Address SAMUEL BROWN, Lessee. FALLSBURGH, N. Y.

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 Owing to the large number of bookings and in order to satisfy the many demands for accommodations, we have acquired  
**THE KENSINGTON HOTEL**  
 (THE PRIDE OF WHITE LAKE)  
  
 the most beautiful and best located hotel in White Lake. The rooms overlook the lake which fronts the house. Our lake frontage has a white sand beach for bathing—a combination of sea shore and mountains. Also rowing and fishing. The Kensington will be run in connection with our WHITE LAKE INN, and together they will give best accommodations. Jewish dietary laws observed. Hungarian cuisine. Make your reservations now.  
 JACK MITTLER S. KLEIN  
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 Write for the "Wonder Booklet"

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 Newly built, redecorated and refurnished. Equipped with all the latest improvements. Large, airy rooms, each with hot and cold, running water. Home comforts. Strictly Kosher cuisine. Two separate kitchens. Large, new dining room and beautiful dance hall. Music at every meal. Bathing on premises. Reasonable rates. Write for terms and further information.

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 Now is the right time to call the attention of all those who want to spend their vacation in the mountains and who are seeking a place which will bring health to their bodies and rest to their souls.  
**New Washington Hotel**  
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 Has the highest and most beautiful location in the mountains and is a real paradise on earth. Its porches occupy 6,300 sq. ft. It has an abundance of good, clear springs, which furnish excellent drinking water; and a beautiful, clear lake for bathing. Five hundred acres with many varieties of fruits and vegetables. Our own dairy. Electric lights in every room. Baths. Dietary laws strictly observed.

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who has been a leading caterer of Philadelphia for nearly a quarter of a century has to announce his recent purchase and opening of the

## PIERREPONT HOTEL

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NEW JERSEY AVE. AND BEACH. (Second Hotel from Garden Pier)  
The building is absolutely modern in all respects with steam heat, running hot, cold and salt water, private baths, elevator to street level, etc.Mr. and Mrs. Fisher's long association with the catering business guarantees their friends and patrons a good table, for which they are noted and which will be made one of their main features.  
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On the Ocean Front.  
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Rooms with running water and private baths. Electric lights throughout. Elevator to street level. Every modern appointment for comfort and service.

Kitchen under the personal supervision of Mary and Harry Cameron, chefs, for the last 14 years at Spatz Cottage on States Avenue and the Hotel Plaza, formerly the Cecil, on St. Charles Place.

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Direct on the Beach—One Minute from Reading Railroad Station.  
MISSOURI and PACIFIC AVENUES. ATLANTIC CITY, N. J.

Large, airy rooms, equipped with all sanitary and scientific improvements. Strictly Kosher cuisine. Hungarian and Russian kitchen. Homelike comforts. Reasonable rates. Bathing from hotel.

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Desirable Neighborhood, near Beach. Noted for wholesome home cooking. STRICTLY KOSHER.

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Finest Eating Place on the Atlantic Coast

FRENCH PASTRY PAR EXCELLENCE

The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.

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Real Estate and Law Building,  
ATLANTIC CITY, N. J.Hotels, Cottages and Vacant Land  
For Sale, Rent or Exchange. Correspondence Solicited.Czechoslovakian Newspaper Attempts  
Blood Ritual Libel.

Prague (By I. J. P. B.).—A newspaper of Czechoslovakia is charging the Jews with having murdered a Christian girl for ritualistic purposes. Some time ago, the Christian, Anna Benesch, who was serving as a maid to the wife of a Jewish man poisoned herself and was found dead in her room. The coroner established that she died through gas poisoning—and to satisfy the cries of the anti-Semites—that no blood was drawn off from her body before she died. Investigations, however, do not mean much to the "Stit Naroda," a Czechoslovakian newspaper. It still chooses to believe that the girl was murdered by the Jews in order to use her blood for the Passover services. Not content with writing articles to advance the blood ritual charge, this publication is now printing leaflets which it is distributing among the masses to inform the people of the ritual murder.

Poles Beat and Arrest Jewish Young  
Men for Defending American Flag.

Warsaw (By I. J. P. B.).—In regard to the attacks of a Polish mob, aided by the Polish police, upon a Jewish procession on the streets of Warsaw, celebrating the Fourth of July, it is further reported that the three Jewish young men, who defended the American flag

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Home comfort. Special care to individual diet. Reasonable rates.

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ATLANTIC CITY, N. J.

against the hoodlums, seeking to tear it, were wounded in the encounter and taken to the hospital under arrest. The Jewish Deputies, Greenbaum and Hartglass, immediately turned to the Polish Government with a protest against the outrage upon a peaceful civic celebration. They were officially promised a full investigation of the entire matter, and the case of the arrested Jewish youths. At the same time the government officials warned the Jewish Deputies not to spread abroad the news of the scandalous incident.

Sixty-two Hebrew schools, with 390 teachers and 8,085 pupils, are being operated in Jerusalem by the Board of Education of the Zionist Commission. Included in these schools are a Hebrew Teachers' Seminary, two high schools, an art school, nine primary schools, twelve kindergartens, seven technical and twenty-eight religious schools.

"Hashiloach" (the Messenger), well-known Hebrew monthly, is being republished in Jerusalem.

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takes great pleasure in announcing to his friends and patrons and the general Jewish public that he has purchased

## THE TAKANASSEE

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The TAKANASSEE is known as one of the most handsome and luxurious hotels on the Atlantic Coast and is ideally located in the fashionable West End District directly facing the Atlantic Ocean. The TAKANASSEE has every known convenience and equipment found in our finest city hostleries, and guests will find their comforts looked after with the same detail and care that they might expect in their own homes.

Mr. Levinson will use every endeavor to maintain the excellent reputation he has established in the Mountains and at Lakewood for the conduct of a first-class hotel, and the cuisine will be in accordance with the famous Levinson standard and in strict accordance with the Jewish dietary regulations.  
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MR. AND MRS. BABCHIN OF LAKEWOOD, N. J.

take pleasure in informing their many friends and patrons that they have purchased the "HOTEL MANHATTAN," which has been opened for the season as the HOTEL BABCHIN.

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Ideal location, home comforts, strict observance of the Jewish dietary regulations. Running hot and cold water in every room. Rooms single or en suite, with or without bath.  
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# CHILDREN'S PAGE

## THE ATONEMENT SERVICE.

Dear Children:

After the Holy One, blessed be He, prescribed the laws of holiness for Israel, the holiest of nations, He ordained the service of the High Priest, the holiest man of the Jewish nation, on the Day of Atonement, the holiest day in the year. And thus says the Torah: "And the Lord spoke unto Moses after the death of the two sons of Aaron, when they had come near before the Lord and died." Rashi quotes Rabbi Elazar Ben Azaryah, who said, "It may be compared to a sick person to whom the doctor came and said, 'Do not eat anything cold nor lay in a damp place.' Another doctor then told the sick man, 'Do not eat anything cold nor lay in a damp place in order that you too shall not die as that one died.'" The latter's warning impressed the sick person more than that of the former, therefore, it is said here, "after the death of the two sons of Aaron." And the Lord said unto Moses, "Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark, that he die not; for in the cloud will I appear upon the mercy-seat." That he die not as his sons died, for if he will come he will die. For in the cloud will I appear. In the cloud I always appear there, and as the revelation of my divine presence is there, he shall take care not to visit it with familiarity. This is the simple interpretation of this paragraph, but the Midrash expounds it thus: "He shall not come except with the cloud of the incense offering on the Day of Atonement"—"Bejoth." With this shall Aaron come into the holy place with a young bullock and a sin-offering and a ram for a burnt-offering. "Bezoth" has the numerical value of four hundred and ten, significant of the four hundred and ten years that the first temple existed. With this shall Aaron come, and that not at all times, only on the Day of Atonement, as it is explained at the end of the section, "In the seventh month, on the tenth of the month." "A holy linen coat shall be put on," etc. The Torah tells us that he does not minister in the holy of holies in the eight garments that he wears when ministering outside of it, because they contain gold (a reminder of the golden calf), and an accuser cannot become an advocate, but only in the four garments, like an ordinary priest, and all of them of linen. "Kodesh ilbash," they shall be holy ere he puts them on. They shall be bought with the money of the con-

gregation appropriated for that purpose. These are holy garments, therefore shall he wash his flesh in water, and then put them on. On that day (of atonement) he was required to make an ablu-tion every time he changed his garments. Five times he changed his ministrations, alternately, from the inner sanctuary to the outer sanctuary, each time changing his garments from gold to linen, and from linen to gold, and each change required an ablu-tion and two sanctifications of his hands and feet from the laver. And Aaron shall bring near the bullock of the sin-offering which is for himself, which was mentioned previously, and we are taught here that that was bought for his own money and not of the congregation. And make an atonement for himself and for his house. He confesses thereon his own sin and the sins of his house. And Aaron shall put lots upon the two goats. He places one upon his right hand side and the other on his left, and he places his two hands in the receptacle containing the lots and takes one lot out with his right hand and the other with his left and places it upon them, the lot on which it is written. For the Lord designates the goat that shall be sacrificed for the Lord, and the lot on which it is written. For Azazel designates the goat that is to be sent to Azazel. Azazel is a mountain that is hard and stony, a high rock, as it is said "erezt gezerah," sharp and flinty. And Aaron shall bring near the goat upon which fell the lot "for the Lord" and offer him for a sin-offering. When he puts the lot upon it he calls it by name and says, "for the Lord a sin-offering." But the goat on which fell the lot "for Azazel" shall be placed alive. It shall be alive only until it is sent away, hence its sending is to its death. To make an atonement with him, as it is written, and confess over him. And he shall make an atonement for himself and for his house. A second confession of his transgressions and of the sins of his fellow priests who are called his house, as it is said, "O house of Aaron, bless ye the Lord" (Psalms 135), and that atonement is only for the defiling of the sanctuary and its holy offerings, as it is said, "And he shall make an atonement for the holy place because of the uncleanness," etc. And he shall take a censer full of burning coals of fire from off the altar—the outer altar—before the Lord from the side which faces the door—that is the western side—and both his hands full of incense of spices, pounded fine. All the incense was pounded fine, as it is said, "And thou shalt pour some of it fine," but this shall be pounded very fine, as on the eve of atonement he again placed it in the mortar.

כז אהרן

### A School for Mothers Established in Jerusalem.

Looking forward to the future citizens of Palestine, a home for orphan babies under two years of age has been established in Jerusalem by the Zionist Commission which is to be used as a center for the education of mothers and girls in the care of infants.

The home, which accommodates 20 orphan Jewish babies and which is to be enlarged by branches throughout Palestine, is a new departure of the work of the Zionist Commission in taking care of Palestine's 4,500 Jewish war orphans, 3,500 of whom have so far been placed in private homes, the balance being kept in orphanages in Jerusalem, Jaffa, Haifa, Tiberias and Safed.

The baby home was established, according to the report on its founding, in order that infants under two years of age could receive almost the same care that a mother would give them, so essential in the proper development of children. The staff consists of five women, but, to give each baby individual care, older girls from the orphanage will be brought in to look after the babies and at the same time learn the proper care of infants. American doctors and nurses from the American Zionist Medical Unit, according to plans, will instruct these older girls and Palestinian mothers in scientific baby hygiene.

### Harlem Congregation Sons of Israel (Kalwarier) of Harlem.

This congregation, formed by members of the famous Kalwarier Congregation, better known as the Pike Street Congregation, recently acquired a beautiful edifice at No. 225 Lenox avenue, corner of 121st street, which has been fitted into one of the largest and most commodious synagogues in Harlem.

For the coming holidays the famous cantor Rev. Abraham Shapiro has been engaged and he will conduct the services. He will be assisted by a double choir under the leadership of Mr. Jacob Margolis, a well known director.

Those desiring to secure seats for the coming holidays will find a committee in attendance daily (morning and evening), as well as on Sundays.

### Services at Long Lake.

Last Sabbath morning religious services were held by the guests of the Hotel Sagamore, Long Lake, N. Y. Rabbis Rudolph Grossman and Nathan Stern of New York, who are both guests at the Sagamore, officiated.

## Want Column

### WANTED BY THE OLDEST SY- NAGOGUE OF AMERICA

A Rabbi and Teacher. Must be a graduate of a Jewish Theological Seminary and one who has a B. A. degree. For further information communicate to the Congregation Jeshuat Israel, Touro Synagogue, Newport, R. I. N. David, president, or S. Edelson, secretary.

A prominent Brooklyn Conservative congregation wishes the services of a rabbi, salary \$5,000. Please state particulars. Address, "Conservative," care Hebrew Standard.

Conservative congregation seeks a rabbi to preach during coming holidays, permanent position to suitable rabbi. Kindly write particulars. Address, "Successful," care Hebrew Standard.

WANTED—STRICTLY ORTHODOX RABBI for a substantial congregation. Permanent position. Must have a good English education. State age and if married. Will pay good salary to right man. Answer at once. Address A. Simon, 52 South Second, Memphis, Tenn.

Office boy wanted by large concern. Closed on Saturdays. Excellent opening for bright boy. Must be of neat appearance. Write fully, stating age, experience and salary expected. Address "G. M." care of Hebrew Standard.

Rabbi, American graduate, lectures in English, also possesses pleasant voice as reader, and experienced teacher, wishes position for the coming holy days in New York or vicinity, with the prospect of a permanent position at a moderate salary. Address R. M., care of Hebrew Standard.

Desirable sublet for couple or couple with child for three or four weeks ending Labor Day; airy room, half block from ocean; excellent board; privilege of bath house. Dr. Dubin. Phone Far Rockaway 980.

MATRÓN WANTED.—A respectable middle-aged woman, without family, to take charge of household in first-class kindergarten. Experience preferred. Good conditions, salary and board. Apply daily, 10-12, Superintendent, 220 E. Fifth st.

# Schools & Camps

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EVENINGS, 8:10. SATURDAY, 2:15.  
ZIEGFELD FOLLIES

### American Jewish Writer Responsible for Calling of World Jewish Congress.

(By I. J. P. B.).—Abraham S. Schomer, the brilliant Jewish playwright, and father of the Jewish Congress idea, is held largely responsible for the decision of the London Zionist Conference to call a World Jewish Congress. On July 12, 1920, Mr. Schomer sent Professor Chaim Weitzman the following cable: "Greetings to you and conference. The only way you can solve the Jewish question and re-establish the Jewish National Home is by creating a head for the headless body of the Jewish Nation in the form of a World Jewish Congress with a stable executive, which should represent and act for All-Israel. As a member of the Jewish people, as an officer of the provisional American Jewish Congress and as a member of the Zionist organization, I take the liberty of urging your conference to take such action. Signed: Abraham S. Schomer."

We refer the readers of this paper to the advertisement in another column of Mr. A. Solomon of No. 148 South Fourth avenue, Mt. Vernon. Mr. Solomon carries a very large line of hardware, cutlery, house-furnishings, etc., and makes a specialty of plumbing supplies and mechanic's tools. He also maintains a repair department and upon notification will attend to your general repair wants with dispatch.

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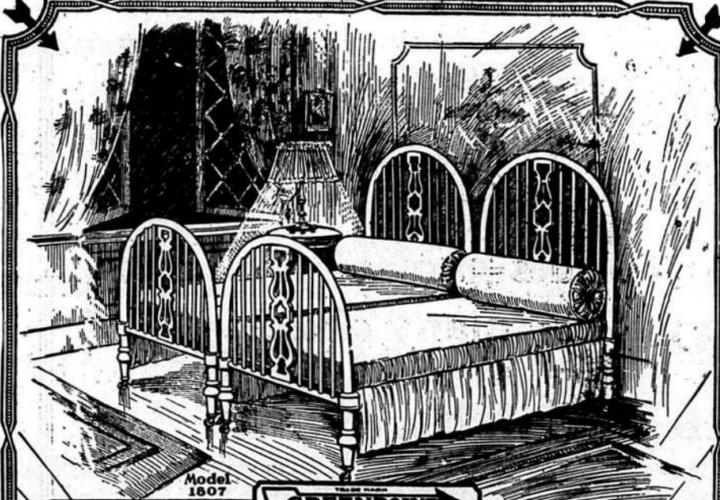
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WILZIN, HATTIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hattie Wilzin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Maurice W. Monheimer, his attorney, at No. 175 Fifth Avenue, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next. Dated, New York, the 12th day of June, 1920. JEROME WILZIN, Executor. MAURICE W. MONHEIMER, Attorney for Executor. No. 175 Fifth Avenue, Borough of Manhattan, City of New York.

SHAPERO, DORA.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora Shapero, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Otto A. Samuels, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, next. Dated, New York, the 31st day of July, 1920. ISRAEL SHAPERO, Administrator. OTTO A. SAMUELS, Attorney for Administrator. No. 217 Broadway, Borough of Manhattan, City of New York.



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COHEN, JACOB.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of Morris and Samuel Meyers, her attorneys, at No. 1 Madison Ave., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of February, 1921, next. Dated, New York, the 6th day of August, 1920. ANNE COHEN, Administratrix. MORRIS and SAMUEL MEYERS, Attorneys for Administratrix, Office and P. O. Address, No. 1 Madison Ave., Borough of Manhattan, New York City.

(Continued from page 5)

since the beginning of history; so Izzy should have followed a precedent. But alas for his lack of tact upon the innocent victim of his wrath he poured forth an attack, not in the language of his adopted country, but in the virile and expressive tongue of his forefathers; he accused Mrs. Markowitz of being a forger, a thief, a liar and a crook; and what was worse, a cheat, for he, Izzy Brodsky, recognized at once the work not of Mrs. Markowitz's fingers but of Yetta Markowitz, the twelve-year-old daughter of the culprit. Mrs. Markowitz's defense was simple; she denied nothing. Loaded up to the neck with work, Yetta had undertaken to finish the eight pages. The class was divided in its opinion; but not Izzy. It was High Treason and demanded punishment befitting the crime. But Mrs. Markowitz, guiltless of any wrong doing, waited not for the sentence but picked up her belongings, threw a string of doubtful compliments upon the youthful judge and left learning behind her.

"One swallow does not make a summer, nor twelve lessons a teacher," decided Becky Brodsky, as she ironed her best shirtwaist with the utmost care. She had meant well when she offered to lead the class, but she had not figured on Izzy being incapacitated by an operation, though a minor one, on his nose and throat. Sarah's services were out of the question as she had gone up town to visit her uncle and Abie had secured a more lucrative position as an errand boy. Nathan Levy had stopped his Friday evening visits to the Brodskys' and the neighbors were already whispering behind Becky's back, "I told you so!"

Learning has its own reward and unbeknown to the neighbors in Becky's case it was promising to be most substantial. Perhaps if there had been an incentive for the other members of the class, needless to say not necessarily the same sort of reward as seemed destined for their quondam leader, Peggy Rosen might have found different conditions upon her return home. But of her erstwhile thriving class a lamentable report must be made. They had all backslided without a qualm. Mrs. Markowitz had as much intention of taking up the study of Roman History as of returning to English, while the others, with the exception of Mrs. Sender, used their newly acquired knowledge as sparingly as some cooks use allspice. Only Mrs. Sender and Becky were determined to speak English as she is spoken in the leading theatres and hotels. It was most difficult for Mrs. Sender as her three small children required not admonitions in a foreign tongue but liberal scoldings in an understandable language. So when Mrs. Litvok decided to pay an impromptu call on Becky and find out the real cause of the rupture in the love affair with Mr. Levy, Becky was compelled to conduct the conversation in Yiddish. Had Mrs. Litvok showed the same tenacity in her desire to learn English as she did in her desire to learn the cause for the disruption of the Levy-Brodsky affair, she undoubtedly would have been in college by the time the other ladies were emerging from the kindergarten. But since Becky had no intention of enlightening her guest, the persistent Mrs. Litvok departed with as little information as though Daniel Webster himself had conducted the conversation.

But the time was not yet ripe for Becky to reveal to the neighbors the many advantages to be derived from learning English. They had strong suspicions that the affair with Nathan had blown over but they did not know that in its place had risen another, with its beginning rooted deep in Becky's desire to be thoroughly American. Joseph Reuben, a widower and possessor of a ladies' ready to wear shop in the exclusive and prosperous uptown section of the city, after fifteen minutes of well meant staring, had decided Becky Brodsky was just the wife for him. His social and business needs demanded a wife able to converse in the language of the neighborhood. They had met through Saul, Becky's brother, and as Saul explained to Becky, nobody could recognize even the faintest accent in Joseph Reuben's English. In fact, Joseph himself professed almost total ignorance of the jargon.

Mrs. Litvok paid her unfruitful call on Becky and found Joseph Reuben and Becky Brodsky in the third row front of the Empire Picture Palace, the refuge for courting couples not possessed of the luxury and privacy of a drawing room. Joseph was holding both Becky's attention and her hand. The soft lights and the softer music were having their effect on the audience. Even Joseph leaned closer to Becky in order to obtain a better view of the screen.

"Like living in the dark, ain't it," whispered Becky, "not to speak English. I speak all the time. I no use nothing but."

Joseph edged a trifle bit nearer, "Vos!" he ejaculated, catching himself just in time. "Sure, I ain't never speaking nothing else at all. What I got to say I say in English. If it's good enough for Pershing, it's good enough for me," he commented jocularly.

But Becky was disturbed. She had understood that Joseph knew less about Yiddish than she did about French. By ten thirty she had decided that he was in a measure practicing deception, for not only had he understood several of her remarks in pure Yiddish, but he had answered in the same tongue. But by twelve o'clock Becky Brodsky had

promised to be Mrs. Reuben, the world-old question and answer, strictly speaking, not having been transacted in the undefiled English. "At a time like this," explained Joseph, "there ain't no use in being bothered trying to speak English. A "yes" in Yiddish is exactly so good as a "yes" in English.

Mrs. Rosen returned to the city in September and to her class the second week of her return. As soon as she mounted the steps the word flew round the yard that she was back. Mrs. Markowitz, forgetful of her resolve not to resume instruction, was the first to enter Becky's kitchen. Sarah announced that her mother, accompanied by Izzy, was downtown but was expected back any minute. Slowly one by one the members of the class climbed the steps and greeted Mrs. Rosen. It was too apparent that compared with the reconstruction work required by her once thriving class, the work in France, was a mere bagatelle. Before the teacher had ascertained the exact damage done by her voluntary absence, Becky Brodsky appeared. She had forgotten that Peggy Rosen existed. But she greeted her in English, that to Peggy's ears, sounded like music. It bore only the faintest accent, something delicate and most pleasing to the ear.

"Why, Mrs. Brodsky," began Peggy, "this is a real treat. I never imagined for one minute that you would ever speak so well. It's wonderful, perfectly wonderful! It just shows how much real good is being done by this Americanization work. All the time I was gone I heard numerous lectures on the many phases of this work, but I never imagined in all my life that anyone would pick it up so quickly. I was half afraid when I first stepped into the room that you ladies had returned to speaking Yiddish, but judging from Mrs. Brodsky, I know that my first impression was all wrong. Now, do tell me, just how far you have gone in the book and just how much real good you have derived from such conscientious study?" Mrs. Rosen stopped for breath.

Becky Brodsky blushed prettily and tried to speak. For six weeks she had tried to speak only English; for six weeks she had been courted and had accepted, armed almost solely with the almighty English. Only today had she purchased furnishings for her future home without resorting to a single word of Yiddish, and now when the scene of her triumph would be complete, she was tongue-tied; not one word of English could she command. Only monosyllables crowded to her lips, none were expressive of her good fortune, none could do justice to the happiness that was to be hers. The only thing that Becky Brodsky could do was to loosen her lips and pour forth an outburst in the purest Yiddish, the tongue she was trying to forget. Everybody but Mrs. Rosen understood. She didn't know if Becky was explaining the peace treaty or relating the gossip of the entire neighborhood. The only thing she did understand completely was that Yiddish was not as dead a language as she had at first hoped it might be.

Her house of cards came tumbling down; on all sides the air was filled with excitement. Mrs. Litvok and Mrs. Markowitz kissed Becky three times apiece while the other ladies impatiently awaited their turn to congratulate the lucky Beckie. Izzy assisted in receiving congratulations. When the first excitement was over, Peggy Rosen, completely disillusioned, arose.

"My dear Mrs. Brodsky," she started democratically, "I haven't the least idea what it is all about, but I, too, want to wish you well. And I suppose it is hard to break life-time habits, but I will feel so guilty if you ladies will not resume the further study of English. You know Rome was not built in a day, and I'm sure that some good has come of your effort and more will come if you do not give up now. We all want to help America and I simply can't bear the idea of you ladies never in all this world learning English. You will try again, won't you ladies?" Peggy Rosen waited the verdict breathlessly.

Becky Brodsky rose to her feet. "Mrs. Rosen," she began, "I got much good, I never stop. I got good husband now. I move uptown."

The other ladies nodded their approval but no one volunteered until Mrs. Sender began, bravely, "Mrs. Rosen. You come to my kitchen. I got big family. I get more ladies. Maybe we learn some. Not so much as Mrs. Brodsky, but we try."

"That's splendid, perfectly splendid. I knew all along that you wouldn't fall me. And Mrs. Brodsky, won't you try to come to the lessons?"

Be it said in passing that Becky Brodsky never had such a complete relapse to the vernacular again except when entertaining old friends whose capacity for becoming Americanized was somewhat limited.—The Modern Views.

Sir Herbert Samuel's Arrival in Palestine.

The very air of Jaffa was tense with a vibrating expectancy on the morning of June 30, and all roads and side streets poured their living tributaries into the main river of excited humanity that was hurrying down to the port. At the quay was the marquee of the invited spectators on the rising ground, and below the reception enclosure, with a marquee for the official deputations of welcome and another for the military representatives, the general commanding the Third and Tenth divisions, the military governor of Jaffa and his

staff. The enclosure was, beflagged and decorated with greenery and the way to the landing stage was carpeted, the cinematograph operators had their cameras in position pointing seaward and every second person brandished a kodak. The port officer sat in readiness in his boat, manned by a picturesque crew of jersey-clad oarsmen, and other auxiliary craft hovered in the vicinity. A guard of honor, flanked by a military brass band, was drawn up facing the military marquee. At 10 o'clock the sea still stretched in vast emptiness to the far horizon; then a black dot appeared, a trail of smoke, till with a startling suddenness the lines of a white cruiser revealed themselves and out of the blue swept three droning airplanes that circled round the incoming warship, now steaming broadside to the pier and fully visible in her graceful length, while the port officer's boat, with attendant cutters, had already passed the breakers and was rocking on the choppy waves under her lee.

The reverberating thunder of the cruiser's guns woke the echoes seventeen times as the High Commissioner left her deck, and in an amazingly few moments the strains of "God Save the King" from the military band upon the quay announced that he had set foot on shore, and the shore battery rendered a responsive salvo of ten guns. One needed the instinct of history to appreciate the transcendental significance of that instant. Sir Herbert was in full ceremonial dress, white with gold-braided collar and cuffs, a sash of purple and a court sword at his side, and on his breast—a figure of dignity and of power. The guard of honor was inspected, the consuls and civic representatives, the members of the Zionist Commission introduced, addresses of welcome delivered in the name of Jaffa and Tel-Aviv, and the High Commissioner responded briefly, but eloquently, with thanks and with the assurance that to hold evenly the scales of justice in the Old Land which was ever a New Land, to further its progress and to advance the interests of all its inhabitants without distinction would be his sole aim in the execution of the high office which he was proud to hold.

Then into the waiting car with Colonel Storrs he was sped to Ludd through an almost unbroken avenue of soldiery and to the accompaniment of an uninterrupted succession of "present arms." At Ludd another guard of honor and another inspection, and from Ludd by special train to Jerusalem, and the watchful aeroplanes gyrated above.

At Jerusalem a third guard of honor, a military band, the staff of the military governorate, and the municipality. Again "God Save the King," again an inspection, again introductions, again an address and again a reply.

And so through the streets thronged with welcoming citizens and two solid walls of fixed bayonets the High Commissioner ascended to the Mount of Olives, where Major General Bols bade him welcome and departed.

And on the morrow, Headquarters O. E. T. A., had become Government House and, in place of a chief administrator, a civil governor is directing the destinies of Palestine, that, breathless, looks to him to begin its transfiguration into a land of peace and plenty.

Czernovitz Kehillah Government Appointed.

Czernovitz (By I. J. P. B.).—Immediately after disbanding the Jewish National Council, the Roumanian Government appointed Dr. Straucher, the Jewish Bukowinian deputy in the Roumanian Parliament, president of the Jewish Kehillah of that province. It called upon him also to name thirty Jews to form an executive committee which should guide the Jewish Kehillah of Czernovitz.

Dr. Straucher has already fulfilled this latter request to the satisfaction of the government. To the Jews, however, his appointments have been nothing but disappointments. The Jewish Socialists refused to accept the five seats in the committee which were offered them. The Zionists are also dissatisfied because Dr. Straucher, who is himself a member of the Zionist party, did not grant their request that a prominent Zionist be appointed vice-president of the Kehillah. Other Jewish groups have their own grievances and, with so much resentment, dissatisfaction and apathy among a large part of the Jewish population, it is doubtful whether the Kehillah, as at present constituted, can function successfully.

The Roumanian Government recently issued a decree forbidding the election of councilmen to the Czernovitz City Council. Hereafter, these are to be appointed by the government itself. It has already decided that the Ruthenes, Poles and Jews should have four councilmen. This is extremely unfair to the Jews, since they form a larger element in the city than the Ruthenes, Poles and Roumanians put together.

Nor are city mayors to be elected in Bukawina. That sweet burden has also been graciously assumed by the Roumanian Government. Mayors are here-

after to be appointed by the King, with the recommendation of the Minister. Since this same policy holds in Czernovitz also, it means, of course, that its half Jewish population is never to have a Jew as its city mayor.

Ex-Kaiser Karl's Agents Anti-Semitic Agitators.

Zurich, Switzerland (By I. J. P. B.).—The local Socialist newspaper, "Volksrecht," in a recent issue told of the communications of the ex-Kaiser Karl of Austria with the monarchist faction of Hungary and Austria. Special couriers bring his ex-majesty daily reports of the situation in his former realm. "Volksrecht" gives the names of these royal messengers, all of whom are well-known anti-Semitic agitators. In their communications to the former war lord they report their anti-Jewish activities and the effects of the anti-Semitic mass meetings. It is evident that the whole monarchist organization in both Austria and Hungary has an anti-Semitic basis. By ostentatiously attacking the Jews it nevertheless aims to undermine the democratic-republican form of government which is developing in those countries.

According to the information available, the ex-Kaiser is having great difficulties with the Hungarian monarchists, who are ready to reseal Karl on his blasted throne, provided he become king of Hungary only and abdicate his claims to Austrian rule.

Another Polish-Jewish Soldier Commits Suicide.

Warsaw (By I. J. P. B.).—The horrible treatment of the Jewish soldiers in the Polish Army is driving many of them to take their own lives. Recently, the Warsaw press reported the particular case of the Jew Zuckerwahr, who served as flying scout in the Polish aviation corps. He shot himself with his own revolver in his furnished city apartment, and died shortly after being brought to the military hospital.

All of the Jewish organizations located or represented in the southwestern section of Baltimore, Md., have combined into an organization known as the Southwestern Jewish Center for the purpose of promoting co-operation among the Jews of the district in all matters affecting their social and physical welfare by improving the conditions of the child, family and neighborhood life, stimulating all undertakings tending to that end and providing such facilities as may from time to time be necessary.

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Practical American Farmers Are Needed for the Development of Palestine. Establishment of agricultural machinery units to be located at strategic points throughout Palestine, each in charge of an experienced American foreman, are proposed by Emanuel Mohl, an engineer recently returned from Palestine, as the most effective way of bringing about the agricultural development of the Holy Land. Mr. Mohl, who spent some months in surveying Palestine for reconstruction work, prepared his report for the Zionist Organization of America.

The units, according to Mr. Mohl's plans, will comprise tractor, harrow, disk cultivator, binder and threshing machine groups, which will undertake contract cultivation for Jewish colonists and colonies at a certain sum per acre. The large numbers of immigrants coming into the land, none with any agricultural experience, could be utilized as farmhands in the machinery units, with these practical American farmers as their work leaders, according to his proposal. In addition, Mr. Mohl's plan goes farther in proposing the unit system for

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poultry and dairy farms, each unit farm to be in charge of a practical American dairyman and poultryman. He also urges the establishment of an experimental station and industrial laboratory in Palestine, which, with the machinery and farm units, would "avoid teaching the Palestinians agriculture after school methods," but would "provide them with trained men to work under and work with, and so by contact, example and experience, impregnate them with the proper knowledge and skill." All these methods, he explained, will lead ultimately to the industrialization of agriculture in Palestine.

"Key industries," those industries which are necessary to feed other industries and prepare for them the necessary accessories and auxiliaries, are lacking in Palestine and must be provided before there can be any marked industrial development, Mr. Mohl explained. These primary industries, which will have to be established in order to prepare for a great industrial development in the Jewish national homeland, include stone quarries, located near Jerusalem, Haifa and Upper Galilee, to provide building material; a sand brick yard, established in the Sharon valley; a cement plant, located near Haifa; a trim mill at either Haifa or Ludd, which, in addition to providing wood for building purposes, might be used to some extent in furniture making; an assembling and repair plant to turn out building iron, rough hardware, repair machinery, assemble machinery and take care of trucks, the latter particularly, he stressed, as Palestine will be a truck rather than a railroad transportation country for years to come.

Mr. Mohl also advocates the immediate establishment of a fuel control system, whereby gasoline and other fuels will be handled by a central buying and distributing agency, in order to stabilize prices and do away with speculation. He also urges the establishment of a telephone system, which, in spite of the fact that Palestine is a small country, is vitally necessary, as communities are isolated from each other.

Improved Conditions of the Streets of Jerusalem Brings Dismay to Cobblers. Jerusalem's large army of cobblers, who have been enjoying an undreamed of prosperity because the terrible condition of the streets has kept them busy repairing shoes, are beginning to worry over lean days ahead.

With the British administration and the Zionist commission engaged in improving the streets of the Holy City, the cobblers see future days of little to do, compared to the golden harvest they are now reaping, according to the Palestine Weekly, new English newspaper published in Jerusalem as a supplement to Doar Hayom, Hebrew daily.

With plans under way for the establishment of shoe factories capable of a large daily output, which will bring shoe prices down to a low level, combined with the smoothness the streets are now acquiring, the present opulent cobblers have reasons to worry over the future, the Weekly chuckles.

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Jewish Resort for Consumptives in  
 Switzerland Asks Support.  
 Davos, Switzerland (By I. J. P. B.).—In  
 its annual report for 1919 the Society for  
 the Jewish Consumptives of Switzerland  
 appeals to the Jews of other lands for  
 support. At its asylum in Davos, a place  
 well known as a health resort, Jewish  
 consumptives not only of Switzerland,  
 but of other lands also, find relief. As a  
 result of the war conditions and of the  
 influenza, consumption has become more  
 widespread than ever. The resources of  
 the society, however, are limited, and if  
 it is to bring relief to these unfortun-  
 ates its funds must be increased. From  
 June to the end of December, 1919, only  
 68 new patients have been received at  
 the hospital at Davos, and 118,995 francs  
 have been expended. Very many afflicted  
 Jews must be turned away because of  
 the lack of means to aid them. The en-  
 tire capital of the society is 190,580  
 francs, a trifling sum for the great num-  
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**Eastern European Jewry Being Ground to Death.**

The Jews of Eastern Europe are being ground to death, and they look to their brethren in America to save them, is the conclusion arrived at by Mr. Leon Kamaiky, chairman of the Central Relief Committee, who has just returned from Poland and Lithuania.

Mr. Kamaiky visited Warsaw, Wilna, Bialystok, Lodz, Suwalk, Kutno, Wlodzlawek, Wolkowisk, Suchamalle, Ostrowzu, Aron, Mariampol, Kalwarie, Aishishock, Zesmir and tens of other places contiguous to these cities.

"Conditions in Poland," Mr. Kamaiky said, "beggar description. The best thing to do would be to get the three million Jews out of Poland, but this is manifestly impossible. The Jews of Poland are suffering from untold restrictions.

"There is a complete upheaval of Jewish life in Eastern Europe. Jewish communal institutions have been destroyed. There is the greatest need of rebuilding these institutions and reconstituting the communities. It is no longer a question of pure relief in Poland. The problem is of a much vaster proportion. The establishment of loan banks is the only hope of the Jews of Poland. Business men, as well as workers, want money with which to re-establish themselves. They are willing even to pay interest upon these loans.

"In Lithuania conditions are somewhat better, but there, too, is the urgency of reconstructing the Jewish communities.

"The Jews of the Ukraine present the greatest tragedy of all. Three hundred and fifty thousand Jews were slaughtered. The rest, those who remained alive, were robbed of everything they possessed. This much we know, but when the Ukraine will be opened and the truth will be known, the magnitude of the Jewish disaster will be appalling. Ukraine needs direct relief immediately upon its opening, and the greatest part of the relief will have to go there."

Mr. Kamaiky paid particular attention to Jewish institutions. In Wilna he minutely inspected the Home for the Aged, which in former days enjoyed a great reputation. Because of lack of funds, the home was in a state of decay and consequently the aged inmates were suffering great hardships.

This was true of all the institutions. The spiritual decay of Eastern European Jewry made a deep impression upon Mr. Kamaiky.

"We must save the coming generation," he declared. "The Jewish religious institutions must be rebuilt. Otherwise Judaism will perish."

In Bialystok the communal leaders came to Mr. Kamaiky and pleaded for support to reopen and maintain the Talmud Torah. The same plea was made to Mr. Kamaiky in whatever city he visited.

The plight of the children, Mr. Kamaiky said, was heartrending. He met little tots begging in the streets. They were in rags and looked as if they had not eaten anything for days.

Mr. Kamaiky pointed out that American Jewry would have to pay particular attention to these problems. They affected the whole of the future of Jews in Eastern Europe.

In conclusion Mr. Kamaiky said: "American Jews must not fail their brethren over there. I am sure that we shall not fail. The present generation of Eastern European Jews, the 'War Generation' cannot rebuild. A new generation which will return to solid, normal and a true Jewish life will only be able to do the work of reconstruction. Meanwhile, we Jews of America must be ready by word and deed to give to Eastern European Jews every assistance. Across the seas they look to us with longing eyes and with hearts aching. We must not fail them. I am sure we shall not fail them."

**Swiss Disability Law Against Eastern Jews.**

Zurich (By I. J. P. B.).—Switzerland, who has already exhibited her official hatred of the Jew by forbidding the ritualistic "shechitah," took another step for the advancement of anti-Semitism by putting upon its statute books a law which specifically discriminates against the Eastern European Jews who have come into the country during the war. Recently, the local government passed a law requiring all Eastern Jews to be in the country at least fifteen years before they may become citizens. For "non-Jews" ten years' residence is sufficient. Besides the long residence requirements, the Jews must also present a special certificate from the

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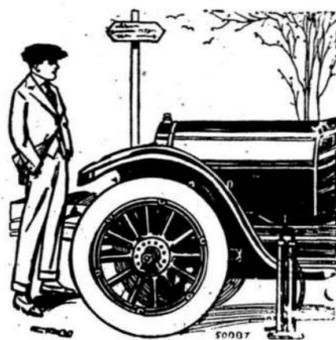
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Chamber of Commerce stating that they are an economic asset to the community. For non-Jews this certificate is not necessary.

It is a tragic fact that of all the countries of Europe, the free Republic of Switzerland is the only one to adopt expressed anti-Jewish legislation. Other countries, particularly Poland and Hungary, have directed laws against the Jews, but their phraseology implied the Jews and did not mention them by name.

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GRUNBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Grunberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Glaze & Fine, No. 217 Broadway, in the Borough of Manhattan, City of New York, on or before the 19th day of November next.

GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Borough of Manhattan, City of New York. BESSIE GRUNBERG, Executrix.

LEVIN, NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Levin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Meyer Greenberg, her attorney, at No. 99 Nassau Street, in the Borough of Manhattan, in the City of New York, state of New York, on or before the 30th day of October, 1920, next. Dated, New York, the 19th day of April, 1920. LEAH RIEFF, Executrix. MEYER GREENBERG, Attorney for Executrix, Office and P. O. Address, 99 Nassau Street, Borough of Manhattan, New York City.

MANN, JOSEPH H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph H. Mann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Arnstein & Levy, her attorneys, No. 128 Broadway, Manhattan, in the City of New York, on or before the 31st day of January next. Dated, New York, the 19th day of July, 1920. TILLIE MANN, Executrix. ARNSTEIN & LEVY, Attorneys for Executrix, Office and P. O. Address, 128 Broadway, Manhattan, New York City.

JEWISH CALENDAR. 5680 1920 Rosh Chodesh Ellul..Sunday, August 15 5681 Rosh Hashanah.....Monday, September 13 Yom Kippur.....Wednesday, Sept. 22 1st day Succoth.....Monday, September 27 Shemini Atzereth...Monday, October 4 Simchath Torah.....Tuesday, October 5 Rosh Chodesh Cheshvan.....Wednesday, October 13 Rosh Chodesh KislevFriday, November 12 1st day Chanukah...Monday, December 6 Rosh Chodesh TebethSunday, December 12 Fast of Tebeth.....Tuesday, December 21 \*Also observed the day previous as Rosh Chodesh.

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Sixteen-Year-Old Jewish Boy Heroically Defended Aged Mother.

Uzhorod, Czechoslovakia (By I. J. P. B.).—A young Jewish boy of a village near Munkacs, in northern Czechoslovakia, bravely defended his sixty-year-old mother and his two brothers against a group of armed, riotous soldiers who attempted to break into their home in the middle of the night.

From their peaceful sleep all the members of this Jewish family were suddenly awakened by a loud rapping on their closed gate and by harsh, drunken voices that demanded to be admitted. When no one in the house stirred to obey the soldiers began to shoot through the win-

dows into the house. Fortunately, or rather unfortunately for the soldiers—there was a revolver in the house, which was wielded by the young son of the widow with an accuracy that spelled death. A regular siege began, during which two of the uniformed marauders were mortally wounded. The rest picked up their dying and fled for their lives.

The next day a whole company of armed soldiers came and arrested the widow and her three sons, as well as all the Jews of the village. They were all taken to Munkacs. Many of the Jews, including the family in question, were so brutally beaten on the way that they had to be placed in a hospital. On the second day after the arrival of the prisoners into Munkacs the funeral of the two fallen soldiers was held. During that whole day groups of soldiers lined the streets and savagely attacked every Jewish man, woman or child that dared show himself outside of the confines of his home. Still other soldiers stationed themselves at the railway station and searched every passing train for Jews, whom they beat and kicked wherever found.

A delegation representing the two Zionist societies in Uzhorod, the "Agudath Mamsrachi" and the "Ahduth," visited the vice-governor of Carpathian Russia to protest against these outrages. The vice-governor, Herr Peter Ehrenfeld, expressed his deepest regrets at the incident, recalled to the delegation his former impartiality and friendliness, and promised to do his utmost that such brutalities may never recur.

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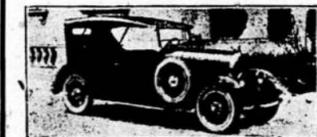
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RECENT ACTIVITIES OF THE COMMITTEE OF JEWISH DELEGATIONS.

The office of the Provisional American Jewish Congress has just received the following resume of the last three sittings of the Committee of Jewish Delegations in Paris:

On June 8, 9 and 10 the Committee of the Jewish Delegations held important sittings in Paris.

Of the detailed communications by Mr. Sokolow, the president, the most important were statements on the efforts made at San Remo on behalf of the Hungarian Jews, and in support of the rights of the minority in Turkey, and other steps taken in respect of the Ukraine.

Of special importance were the reports from America concerning the closing of the American Jewish Congress and the birth of a Provisional Committee with Nathan Straus, Mack, Wise and others at its head.

As regards the Relief Conference, all preparations are in full swing. The committee has sent invitations to 27 branch committees, to eight national councils or national associations, to 13 charity unions, to five Jewish central relief organizations, and four Jewish co-operative societies.

In order more thoroughly to carry out the work of the Relief Conference, the Committee of the Jewish Delegations have instituted a special Organization Committee, which will include, besides the members of the Reconstruction Commission, all the delegates now in Paris.

Sir Stuart N. Samuel, after being warmly greeted by the committee reported on the mission entrusted to him by the English Jewry and emphasized the need of co-operation between the Joint Foreign Committee and the Committee of Jewish Delegations.

Mr. Sliosberg reported on life in Great Russia itself. Jews there are not in actual danger of their lives, nor are they subject to any particular persecution, but the social system now set up has entirely ruined the economic life of the Jews, and what makes matters worse is that the government in power prosecutes any special Jewish organization, and hinders its activity.

Mr. Tomkin related that in the Ukraine not only was all economic life ruined for the Jews, but that the latter lived in a continual state of misery, and that every succeeding government there, more particularly Deniken's volunteer army and Petloura's forces, instituted a series of persecutions with a systematic cruelty without example even in the long history of Jewish sufferings.

Of interest were also the brief reports of Dr. Bogen of the American Joint Distribution Committee concerning the conditions in Kieff and in Poland occupied Ukraine.

The plenary meeting of the Committee of the Jewish Delegates will be held at Carlsbad on the 5th to 8th of August, 1920. All members of the Committee of Jewish Delegations will be invited to attend, and those agricultural organizations which have not been hitherto represented, will be asked to choose their delegates.

The Committee of the Jewish Delegations welcomed with much satisfaction the statements made by Sir Stuart Samuel, president of the Deputies of British Jews, as to the need of co-ordinating the work of the various departments of the Joint Foreign Committee.

Hungarian War Invalids Oppose Ostracism of Jewish Comrades.

An organization has been founded in Budapest of all the invalids who took part in the World War. At their organization meeting it was proposed by some that the Jewish war invalids be excluded from the organization. This motion was finally put to a vote and was defeated by a vast majority.

Lemberg Has New Grand Rabbi.

The Jewish community of Lemberg has elected Dr. Samuel Guttman the Grand Rabbi of the city. Ever since the death of the last Grand Rabbi, Dr. Cairo, five years ago, this office has been vacant. The new Grand Rabbi, Dr. Guttman, has already served twenty years as a rabbi in Lemberg and is well known for his ability as a speaker. He is a man of magnetic personality and sympathetic character.

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WALD, ADOLPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Wald, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business at the office of Henry Hofheimer, her attorney, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1920, next.

Dated, New York, the 16th day of April, 1920. CELESTINE WALD, Executrix. HENRY HOFHEIMER, Attorney for Executrix, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

NEUBERGER, STELLA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Stella M. Neuberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of their attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next.

Dated, New York, the 18th day of February, 1920. HARRY M. NEUBERGER, EDWIN MAYER, Executors. GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 120 Broadway, Borough of Manhattan, New York City.

FRAGNER, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Fragner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry L. Ettlinger, their attorney, No. 149 Broadway, in the City of New York, on or before the 5th day of January, 1921, next.

Dated, New York, the 24th day of June, 1920. ABRAHAM J. GOLDMAN, NATHAN HORNING, Executors. HARRY L. ETTINGER, Attorney for Executors, 149 Broadway, Manhattan, New York City.

JAMES O. SEBRING, Attorney for Executors, Coming, N. Y.

ARNSTEIN, EMANUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Arnstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Arnstein & Levy, their attorneys, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 21st day of June, 1920. RAE K. ARNSTEIN, ALEXANDER ARNSTEIN, EMANUEL ARNSTEIN, Executors. ARNSTEIN & LEVY, Attorneys for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

SCHORSCH, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Schorsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of LIND & PFEIFFER, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of October, 1920, next.

Dated, New York, the 1st day of April, 1920. HENRY KURNIKER, RAY SCHORSCH, Executors. LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

PECHTER, HERMAN.—The People of the State of New York, by the Grace of God, Free and Independent, to Attorney General of the State of New York, Rose (Ruth) Weintraut (born Pechter); Ruth (Rifka) Pechter; Frank (Fruim) Pechter; Tillie (Toba) Rubin (born Pechter); the heirs and next of kin of Herman Pechter, deceased. Send Greeting: Whereas, William Pechter, who resides at 65 Pitt Street, Borough of Manhattan, the City of New York, has a certain instrument, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Herman Pechter, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 10th day of August, one thousand nine hundred and twenty, at half past ten o'clock in the forenoon of that day why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, on the 10th day of June, in the year of our Lord, one thousand nine hundred and twenty.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

HIRSCH, PEARL T.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pearl T. Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Werner, his attorney, at No. 37 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1921, next.

Dated, New York, the 13th day of July, 1920. ADOLPH HIRSCH, Executor. LOUIS WERNER, Attorney for Executor, Office and P. O. Address, 37 Liberty Street, Borough of Manhattan, New York City.

HYMAN, SYDNEY M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sydney M. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Stein & Salant, No. 1328 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

Dated, New York, the 30th day of July, 1920. WALLACE M. HYMAN, Administrator. STEIN & SALANT, Attorneys for Administrator, 1328 Broadway, Borough of Manhattan, New York City.

KAHN, HENRIETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorneys, Seligberg, Lewis & Strouse, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February, next.

Dated, New York, the 23d day of July, 1920. ALEXANDER D. KAHN, Executor. SELIGSBERG, LEWIS & STROUSE, Attorneys for Executor, Office and P. O. Address, 43 Cedar Street, Borough of Manhattan, New York City.

ULMAN, JULIEN STEVENS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julien Stevens Ulman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Reiss No. 1915, No. 37 Cedar Street, in the City of New York, on or before the 1st day of February, next.

Dated, New York, the 29th day of July, 1920. GERTRUDE O. BARCLAY ULMAN, JOSEPH S. ULMAN, CECIL C. BLUNT, Executors. REISS, Attorneys for Executors, 37 Cedar Street, Borough of Manhattan, New York City.

HELLER, KATIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katie Heller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1920, next.

Dated, New York, the 23d day of July, 1920. HENRY HELLER, Executor. EMANUEL VAN DERNOOT, Attorney for Executor, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

HIRSCH, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, No. 1350 Madison Avenue, or at the office of her attorney, Sampson H. Schwarz, No. 15 John Street, in the City of New York, on or before the 1st day of September, next.

Dated, New York, the 9th day of February, 1920. ELSIE O. WARE, Executrix. SAMFSON H. SCHWARZ, Attorney for Executrix, No. 15 John Street, New York.

MORRIS, JOSEPH A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph A. Morris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Henry Hofheimer, their attorney, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1920, next.

Dated, New York, the 4th day of March, 1920. CELIA MORRIS, MELVILLE A. MORRIS, MENCKO ROSE, Jr.; COLUMBIA TRUST COMPANY, Executors. HENRY HOFHEIMER, Attorney for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

MEINHARD, AMELIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amelia Meinhard, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob A. Wolf, their attorney, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of October, next.

Dated, New York, the 17th day of April, 1920. ALICE MILLER, MINNIE M. HERRMAN, LEO I. WEINBERG, Executors. JACOB A. WOLF, Attorney for Executors, No. 160 Broadway, Borough of Manhattan, New York City.

DAVIS, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Morris J. Goldston, their attorney, No. 132 Nassau Street, in the City of New York, on or before the 15th day of November, next.

Dated, New York, the 10th day of May, 1920. MARY DAVIS, LOUIS DAVIS, GUSSIE LEVINSON, ISIDOR SACHS, Executors. MORRIS J. GOLDSTON, Attorney for Executors, 132 Nassau Street, New York City.

LICHTENSTEIN, S. K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against S. K. Lichtenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of Myron L. Lesser, her attorney, at No. 1140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of November, 1920, next.

Dated, New York, the 7th day of May, 1920. ANNA S. LICHTENSTEIN, Executrix. MYRON L. LESSER, Attorney for Executrix, Office and P. O. Address, 1140 Broadway, Borough of Manhattan, New York City.

SEGAL, ISIDOR.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Segal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Marks & Marks, attorneys, No. 62 Park Row, in the City of New York, on or before the 15th day of October, next.

Dated, New York, the 1st day of March, 1920. MORRIS SILBERMAN, Executor. MARKS & MARKS, Attorneys for Executor, 62 Park Row, New York City.

SCHLESINGER, SIEGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Riegelman, Carns, Leventritt & Goetz, No. 128 Broadway, Manhattan, in the City of New York, on or before the 16th day of November, next.

Dated, New York, the 22nd day of April, 1920. CHARLES H. WEISSBERGER, CELIA SCHLESINGER, Executors. RIEGELMAN, CARNS, LEVENTRITT & GOETZ, Attorneys for Executors, 128 Broadway, Manhattan, N. Y. City.

BRENSILBER, THEODORE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Brensilber, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of her attorney, Abraham H. Sarason, Esq., No. 171 Madison Avenue, Borough of Manhattan, City of New York, on or before the 20th day of December, 1920.

Dated, New York, June 11th, 1920. JENNIE BRENSILBER, Administratrix. ABRAHAM H. SARASON, Attorney for Administratrix, 171 Madison Avenue, Manhattan, New York City.

SAFIAN, MORRIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Safian, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of William H. Chorosh, their attorney, at No. 51 Chambers St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of November, 1920, next.

Dated, New York, the 21st day of May, 1920. ROSIE SAFIAN, JOSEPH SAFIAN, LEO SAFIAN, HARRY SCHELLER, Executors. WILLIAM H. CHOROSH, Attorney for Executors, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

COHEN, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1921, next.

Dated, New York, the 28th day of June, 1920. HANNAH H. COHEN, JOSEPH H. COHEN, HARRY H. COHEN, NORMAN M. COHEN, ASHER HOLZMAN, Executors. STROOCK & STROOCK, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

HELLER, KATIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katie Heller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1920, next.

Dated, New York, the 23d day of July, 1920. HENRY HELLER, Executor. EMANUEL VAN DERNOOT, Attorney for Executor, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

BARDMAN, BARNEY.—The People of the State of New York, by the Grace of God, free and independent, to Faiga Boord, Malka Boord and Zeidel Boord, the heirs and next of kin of Barney Bardman, deceased, Send Greeting: Whereas, Sam Bardman, who resides at No. 314 Powell Street, Borough of Brooklyn, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Barney Bardman, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 2d day of September, one thousand nine hundred and twenty, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, on the 22d day of July, in the year of our Lord, one thousand nine hundred and twenty.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

KAUFMAN, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Dittmeyer & Fabel, their attorneys, at 32 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of August, 1920, next.

Dated, New York, the 9th day of February, 1920. AMALIE KAUFMAN, VITUS C. LAMBERT, FREDERICK KAUFMAN, Executors. DITTMAYER & FABEL, Attorneys for Executors, Office and P. O. Address, 32 Broadway, Borough of Manhattan, New York City.

OPPENHEIMER, SOL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol Oppenheimer, also known as Solomon Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Solon B. Lilienstern, their attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of August, 1920, next.

Dated, New York, the 18th day of February, 1920. CARLIE OPPENHEIMER, JACK OPPENHEIMER, Executors. SOLON B. LILIENSTERN, Attorney for Executors, Office and P. O. Address, 280 Broadway, Borough of Manhattan, New York City.

BRUCKHEIMER, EUGENE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eugene Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 14 East 108th Street, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 10th day of March, 1920. BEATRICE BRUCKHEIMER, Executrix. LOUIS SACHS, Attorney for Executrix, 160 Broadway, New York City.

STERN, MAXIMILIAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maximilian Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Lowenthal & Hirsch, their attorneys, No. 141 Broadway, New York City, Borough of Manhattan, on or before the first day of October, next.

Dated, New York, March 18th, 1920. BELLE SYLVESTER STERN, MILTON S. ERLANGER, SIDNEY LOWENTHAL, Executors. LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, New York City, Borough of Manhattan.

BERG, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Berg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business at the office of Splits & Bromberger, her attorneys, at No. 56 Pine Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 30th day of November, 1920, next.

Dated, New York, May 3d, 1920. BERTHA BERG, Executrix. SPLITZ & BROMBERGER, Attorneys for Executrix, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

SILBERMAN, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Silberman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Marks & Marks, attorneys, No. 62 Park Row, in the City of New York, on or before the 15th day of October, next.

Dated, New York, the 1st day of March, 1920. MORRIS SILBERMAN, Executor. MARKS & MARKS, Attorneys for Executor, 62 Park Row, New York City.

EVEN, LOUIS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis M. Even, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, 329 East 47th Street, New York City, or at the office of their attorney, No. 51 Chambers Street, in the City of New York, on or before the 21st day of December, next.

Dated, New York, the 10th day of June, 1920. LEON J. NEUMANN, MARCUS L. EVEN, Executors. HARVEY J. COHEN, 51 Chambers Street, Attorney for Executors.

RHEINBERG, MAY S.—The People of the State of New York, by the Grace of God, free and independent, to Agatha Leventhal Rheinberg, Herbert Rheinberg, Suzanne Nicolai, Rosetta Phillips, and the Attorney General of the State of New York, the heirs and next of kin of Max S. Rheinberg, deceased, Send Greeting: Whereas, Ida Rheinberg, who resides at 35 West 72d Street, in the Borough of Manhattan, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing relating to both real and personal property, duly proved as the last will and testament of Max S. Rheinberg, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 2d day of September, one thousand nine hundred and twenty, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, on the 22d day of July, in the year of our Lord, one thousand nine hundred and twenty.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

BLEIMAN, MARY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Bleiman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Frank L. S. Isaacs, No. 52 William Street, Borough of Manhattan, City of New York, on or before the 11th day of October, next.

Dated, New York, April 3d, 1920. M. S. & L. ISAACS, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

GOTTHEL, WILLIAM S.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William S. Gotthel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 17th day of March, 1920. ASHER BLEIMAN and ABRAHAM BLEIMAN, Executors. GOTTHEL, WILLIAM S., Attorney for Executors, No. 141 Broadway, New York City.

FRANK, FLORA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Flora Frank, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Bertram Sommer, their attorney, at No. 1 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 6th day of December, next.

Dated, New York, the 29th day of May, 1920. HENRY FRANK, CHARLES R. GOLDSMITH, JULIUS DAHLMAN, Executors. BERTRAM SOMMER, Attorney for Executors, No. 1 Madison Avenue, Borough of Manhattan, New York City.

COHEN, MEYER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of her attorneys, Fried & Krakower, No. 3 West 29th Street, in the City of New York, on or before the 1st day of September, next.

Dated, New York, the 19th day of February, 1920. IDA COHEN, Administratrix. FRIED & KRAKOWER, Attorneys for Administratrix, 3 West 29th Street, Borough of Manhattan, New York City.

GRABOFF, SAUL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Saul Graboff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Henry Herz, his attorney, No. 41 Park Row, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next.

Dated, New York, the 5th day of March, 1920. EDWARD GRABOFF, Administrator. HENRY HERZ, Attorney for Administrator, 41 Park Row, New York City.

HENOCHSTEIN, PHILIP.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Henochein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, in the City of New York, on or before the 20th day of September, next.

Dated, New York, the 5th day of March, 1920. CARRIE HENOCHSTEIN, Administratrix. J. ROBERT RUBIN, Attorney for Administratrix, 165 Broadway, Manhattan, New York City.

GOLDSTON, NAT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nat Goldston, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Otto A. Samuels, her attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 8th day of March, 1920. CECELIA GOLDSTON, Executrix. OTTO A. SAMUELS, Attorney for Executrix, 217 Broadway, Borough of Manhattan, New York City.

MICHAELS, ROSE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Michaels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Otto A. Samuels, his attorney, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 15th day of March, 1920. JOSEPH MICHAELS, Administrator. OTTO A. SAMUELS, Attorney for Administrator, 217 Broadway, Borough of Manhattan, New York City.

SCHAUL, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Schaul, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Abraham A. Silberberg, their attorney, at No. 256 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of September, 1920, next.

Dated, New York, the 15th day of March, 1920. SADIE B. WAKEFIELD, GEORGE P. WAKEFIELD, Executors. ABRAHAM A. SILBERBERG, Attorney for Executors, Office and P. O. Address, 256 Broadway, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 28th day of February, 1920. WALTER J. JACOBS, SOLOMON J. JACOBS, HENRY S. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

COHEN, HENRY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next.

Dated, New York, the 1st day of April, 1920. HENRY GOTTFELT, MAX COHEN, Executors. BANDLER & HAAS, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

GOTTHEL, WILLIAM S.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William S. Gotthel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the City of New York, on or before the 11th day of October, next.

Dated, New York, April 3d, 1920. M. S. & L. ISAACS, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

BLEIMAN, MARY.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Bleiman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Frank L. S. Isaacs, No. 52 William Street, Borough of Manhattan, City of New York, on or before the 11th day of October, next.

Dated, New York, the 17th day of March, 1920. ASHER BLEIMAN and ABRAHAM BLEIMAN, Executors. GOTTHEL, WILLIAM S., Attorney for Executors, No. 141 Broadway, New York City.

FRANK, FLORA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Flora Frank, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Bertram Sommer, their attorney, at No. 1 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 6th day of December, next.

Dated, New York, the 29th day of May, 1920. HENRY FRANK, CHARLES R. GOLDSMITH, JULIUS DAHLMAN, Executors. BERTRAM SOMMER, Attorney for Executors, No. 1 Madison Avenue, Borough of Manhattan, New York City.

MOSS, IDA.—In purs

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SHONGOOD, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shongood, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of William Chilver, No. 2 Rector Street, in the City of New York, on or before the 31st day of August, next. Dated, New York, the 27th day of February, 1920. ABRAHAM HART, SADIE B. SHONGOOD, Executors. WILLIAM CHILVER, Attorneys for Executors, 2 Rector Street, New York City.

KLEIN, ALFRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Klein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Robert E. Lewis, her attorney, at No. 42 Broadway, in the City of New York, on or before the 15th day of November, 1920. Dated, New York, the 7th day of May, 1920. REBECCA KLEIN, Administratrix. ROBERT E. LEWIS, Attorney for Administratrix, 42 Broadway, New York City.

LEVY, MARTIN D.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin D. Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Mark G. Holstein, No. 35 Nassau Street, Manhattan, in the City of New York, on or before the 16th day of November, next. Dated, New York, the 8th day of May, 1920. ALMA LEVY, Executrix. MARK G. HOLSTEIN, Attorney for Executrix, 35 Nassau Street, Manhattan, New York City.

KAHN, AUGUST.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against August Kahn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, I. L. Broadwin, at No. 55 Liberty Street, in the Borough of Manhattan, in the City of New York, on or before the 10th day of November, 1920, next. Dated, New York, the 22d day of April, 1920. HENRY S. MANWELDT, Executor.

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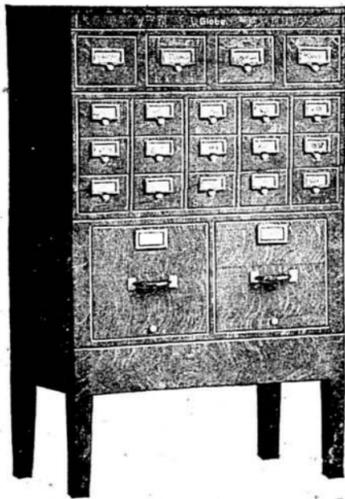
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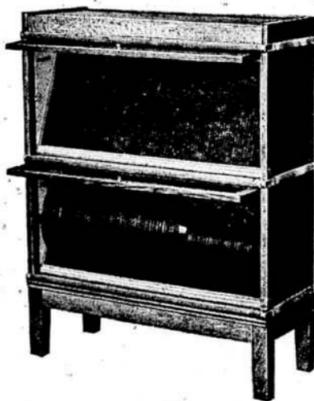


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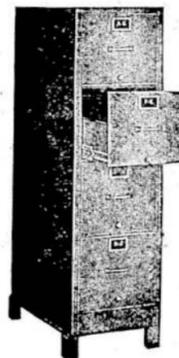
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Monthly Magazine Section

ESTABLISHED 1882

American Jewish History  
How Came the Jews to Settle in the United States?

Jews in Science in America  
Sergius Morgulis

How Theodore Herzl Became a Zionist  
By Prof. Gotthard Deutsch

Faith and Knowledge  
By Rabbi Gustav N. Hausmann, Litt. D.

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## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## How Came the Jews to Settle in the United States

The student of Jewish history is well aware that a considerable stretch of time intervened between the discovery of America by Columbus and the settlement of a fairly large number of Jews in what is now the United States. Indeed, many years elapsed after the discovery before other sections of the Western hemisphere were peopled by Jews to any extent. The latter were almost exclusively of Spanish and Portuguese origin, either living as secret Jews (Marranos) under the sway of the Spanish king or inhabiting more hospitable countries when driven forth from their homes under the lash of the decree of expulsion and the terrors of the Inquisition. Bound to the Iberian peninsula by tender ties, which caused them to evade the consequences of the dread decree passed against them by living outwardly the lives of Christians, it is not surprising that they settled in the Spanish and Portuguese colonies of America. Where they were made of sterner stuff and refused to stay on as new Christians they removed to and dwelt in Holland, in the fortunes of whose great mercantile companies and budding colonial empire they manifested a deep interest. So, in this case, too, we find Jews among the early settlers of the Dutch colonies in America, though in this case it was not necessary for them to maintain the ruse of being what they were not—Christians, like their associates and neighbors.

The seventeenth century for America was filled with successive wars between the Dutch and the Spaniards and Portuguese. These conflicts proceeded almost invariably from trade rivalries, although liberty and toleration, synonyms for Dutch rule everywhere, may have played their part as contributing causes as well. For it must be remembered that the Jews of that day were chiefly engaged in commercial pursuits. In fact, they dominated the sugar trade, one of the principal features of the staple of the day, and continued their pre-eminence, as in the periods immediately anterior to that which we are now considering, in the dealings with luxury commodities, such as precious stones, furs, silks, etc.

The Jews being such important factors in the American colonial commerce of that day, it is not surprising that the fortunes of these

wars affected them profoundly. Living as new Christians under Spanish and Portuguese rule, and throwing off this humiliating disguise when the Dutch ousted the former masters, it follows as a natural consequence that they could not remain where they were when the Spaniards and Portuguese in turn repossessed themselves of their settlements. So the Jews were once more driven forth, and

decreed, and 1656, when they were readmitted, no Jew lived openly as such in England. An occasional Jew may have strayed into the land in the intervening years, but the colonial development of England was free altogether of Jews before the date of their readmission. Now, when Jews were compelled to quit the Spanish and Portuguese possessions in America only a number of alternative

travel far to the North, where a Dutch colony had been set up and maintained a more or less precarious existence, and a scant few of them did.

Finally, they might take up their residence in neighboring English colonies, and again some of them adopted such a course.

Now, the Dutch colony far to the North, which a few Brazilian Jews

already been fully described in previous papers of the present historical series.

At the time the expelled Jews of Brazil pondered the various courses open to them as refugees, that having New Amsterdam for its goal seemed considerably less attractive than any others. For one thing, trading advantages were not with the future emporium of the Western world as yet. For another, the sugar trade, the special province of the seventeenth century Jews under burning skies and amid vast open fields, well watered and endowed with sufficient moisture, was entirely non-existent in the far North. The Jews who proceeded to neighboring islands of the West Indian group were much better off materially. Their lives were ordered in these places along the same lines as obtained in Brazil.

Of course, in the light of subsequent events and in that of the history of the United States itself, those Jews who made the tremendous journey between Brazil and New Amsterdam builded better than they knew. Even in these ultra-modern days of the ocean greyhound, the ocean cable and the distance-defying wireless, the voyage between New York and, say, the city of Bahia, in Brazil, is no mean adventure. Bahia, be it added, was one of the seats of the seventeenth century Jewish settlement, the other and larger being Recife or Pernambuco, not far away. When these early Jewish settlers left Brazil and journeyed to what is now New York they left a land literally flowing with milk and honey for one where practically the reverse obtained, where the superficially sterile soil yielded a grudging harvest, where inimical Indians made the lives of the white men precarious—where, in short, civilization had to be carved out of a wilderness and the great progress of future ages was undreamed of and wholly unknown.

It is probable that a stray Jew existed in the United States before the group of Jewish settlers in question reached New Amsterdam. Indeed, the records we possess show that one Jew resided in Maryland as early as 1639, but this colony was founded to advance the interests of those of a different faith, persecuted on account of their religion, and



JEWES DRIVEN FROM BRAZIL BY SPANIARDS AND PORTUGUESE APPROACHING NEW AMSTERDAM

this time another world power had come into play in colonial development.

This was Great Britain, which, after the middle of the seventeenth century, under the wise and beneficent sway of Oliver Cromwell, formally readmitted Jews to reside therein. Jews had been expelled from that country for centuries; in fact, between 1290, the date of the

courses were open to them.

They might return to Europe, to Holland, the country whence they had come, and many of them did.

They might settle in other Dutch colonies, located in latitudes contiguous to Brazil, the great seat of their settlement and the place *par excellence* where their commercial importance and prosperity were unfolded, and some of them did; or, they might

choose as their destination, was the one known as New Amsterdam, shortly thereafter to be conquered by the English and transformed into New York. Thus the city of New York must be regarded as the first place of Jewish settlement in the United States, for in 1654 and 1655 a body of Jews arrived there and took up their permanent habitations there under conditions which have

## Jews in Science in America

By B. H.

SERGIUS MORGULIS

Dr. Morgulis is professor and head of the department of physiology at Creighton University Medical School, Omaha, Neb. He is among the foremost physiologists of the younger school. His work on the effect of starvation in man, and his later researches on the food requirements of fish, are of first-rate importance, practically as well as from the purely scientific standpoint. And he is only in his early thirties.

Dr. Morgulis received his college training in Russia, the country of his birth. Like many of his countrymen, he practiced politics while pursuing an education. The politics he practiced was of the kind that did not meet with the approval of the governing body. Before long he found himself in prison, with the bright prospect of spending the rest of his earthly days in a Siberian paradise.

Dr. Morgulis escaped from prison, and after wandering over Europe he came to this country.

While at the university in Russia Dr. Morgulis had begun to specialize in zoology, and fortunately enough for him the zoological department at Columbia, headed by such internationally famous men as Osborne, Wilson and Morgan, was all that could be desired. At Columbia he pursued post-graduate work for a year.

He then proceeded to Harvard to study under Professor Mark, the head of the zoological department there. At the end of two years he was awarded the Ph. D. degree with honors.

Harvard in Morgulis' days was an active center of social unrest. Walter Lippmann from his socialistic platform was attacking everybody, particularly the professors. Henry Hurwitz from his Zionist platform preached the imperative need of a revival of Judaism. Morgulis was active in both camps.

Dr. Morgulis had acquitted himself so well in his zoological studies that the Harvard authorities awarded him a traveling fellowship, tenable for two years. This is the highest reward for excellent scholarship that Harvard can bestow.

Dr. Morgulis declares his two years' stay in Europe to have been one constant source of pleasure and inspiration. Part of the time he spent in Vienna, working with Prof. Przybram at the university. Part of the time he stayed in Berlin and collaborated with Professor N. Zunz, son of the famous general historian. Some months were also spent at the zoological station in Naples.

At the end of two years, after having published several ambitious papers in one or two of the German scientific journals. Dr. Morgulis returned to America and spent the following year as assistant at Harvard.

In the fall of 1913 Dr. Morgulis was appointed instructor in physiology at Columbia. Here he began his extensive researches on fish metabolism, a work which was made possible through his connection with the Bureau of Fisheries at Washington and the Aquarium in New York. These investigations, coupled with various suggestions which he made for the improvement of the Fisheries Stations throughout the country, proved of great practical value to the entire fish industry in the country.

In the summer of 1915 Dr. Morgulis and the writer worked together at the Bureau of Fisheries in Woods Hole, Mass., and in the following

year Dr. Morgulis was appointed to the position which he holds at present. He is very young, he has brains and he has imagination. The scientific world expects much of him.

### INTERMARRIAGE.

By Rabbi S. HECHT, Los Angeles, Calif.

Intermarriage and mixed marriage are terms which are interchangeably used in designating marriages contracted by parties of different tribes, different races or different religions. But there is a clearly defined line of cleavage as to the scientific meaning of these two terms. Intermarriage, according to accepted authority, is marriage between members of different races or tribes, while mixed marriages denotes the union for life entered upon by men and women of different religious beliefs. And therefore I have nothing to say in this article on intermarriage, but a great deal on mixed marriage.

I am opposed to mixed marriages, and for more than two score years have refused, in my official capacity, to solemnize such unions. This position I steadfastly adhered to in the face of many fervent pleas on the part of one or the other, or both of the contracting parties, not because of narrow mindedness, for I positively claim to be a liberal of liberals, nor because of innate stubbornness which cannot be swayed, nor because of ignoring the powerful voice and plea of love that prompts the Jewish party to enter into that sacred covenant with the non-Jewish, but simply because I have deemed it, and still deem it, to be in opposition to the requirements of my religion, and because I consider it, and still consider it, to be essential to self-preservation from a religious point of view.

There is no reflection upon the religion of others in this attitude, no intimation of the "I am holier than thou," there is in it no denial of the voice of nature, of the claim of selective affinity, of the power of love which laughs not only upon locks and bolts, but also at religious restrictions and prohibitions, but the consideration of the happiness of the contracting parties, of the influence upon the children of such unions, of the stability and security of the spiritual heritage of the Jews.

On the contrary, much as I am justifiably opposed to mixed marriages, for reasons stated above, I recognize the validity of such marriages performed under the sanction of the law of the land, mindful of the teachings of our sages: "The law of the land is law," is binding.

My unalterable objection is to the solemnizing of a marriage, by a rabbi, of a Jew with a non-Jewess, or of a Jewess with a non-Jew. My reason for this opposition is primarily that the rabbi, standing for a specific religion, and performing such a marriage ceremony in accordance with the Jewish law and tradition, does not, and cannot, appeal to the non-Jewish party to the contract, thus lending himself to the enactment of a farce in the name of his religion.

Economically speaking, mixed marriages often prove failures, and end in the divorce courts. Love is blind, is often mistaken for infatuation, so that when the first glamour has disappeared, the fundamental differences between husband and wife crop out in a very unpleasant manner. As long as the skies are clear, as long as dark clouds are invisible upon the marital horizon, those differences may remain hidden and unobserved. But when trouble, however slight, begins to show itself in the home,

these conflicting feelings will successfully strive to find unpleasant expression, and result in domestic discord.

I have read some statistics on this subject and learned that in Berlin during the ten years from 1892 to 1902, there were in every 1,000 marriages 3 divorces among the Jews and 3.91 among Christians. At the same time there were 10.09 divorces of Jews married to Christian women and 11.16 divorces of Christians married to Jewesses. This is a ratio of three or four times the number of mixed marriages to the number of divorces of pure marriages.

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The synagogue is not a class room in metaphysics and should not be a rostrum devoted singly to the discussion of political problems and social questions. It unquestionably has a right to its opinion on these and similar topics and the duty to express itself on them with clearness and force. To devote itself singly and conspicuously to them, however, is to make it a mere lecture bureau and to turn a group of potential worshippers into a gathering of more or less insipid listeners.

The synagogue is a house of prayer, a place of spiritual energy,

the keeper and heir of the Law, the teacher of the fundamental terms by which men shall live and not die. It has resources and a message which are axiomatic in all human problems. Once they are adopted the political, social and economic problems can readily be so colored by them as to be easier of solution.

To pray is to be in a position of seeking enlightenment. At least that is the Jewish idea of prayer. If men and women will yield their stubborn inclination to judge questions by their immediate physical reactions and by their prejudice to the more unifying influence of self denial and loyalty, involved in Jewish prayer, they will more readily and more quickly provide material for human advancement.

To this end the synagogue has bent and should bend its resources and efforts. Those resources are obvious to the lover of Judaism and the student of Jewish history. The refinement of the spirit which goes with the uplift of the soul is the fundamental message of Israel and the positive privilege in human effort of the synagogue. Let us have worshippers, not audiences, and let the tone of the synagogue create that atmosphere. Then shall we serve.—Rabbi Jonah B. Wise, Portland, Oregon.

Jews were not attracted thither until very many years later.

In the flow of the years the little group of Jews at New Amsterdam, later New York, laid just and true foundations for the settlement of a great community of their co-religionists in the United States, the land of opportunity. The American Jewish community has now assumed the hegemony of all the Jewries of the earth. The position of leadership assumed by this country in the affairs of the universe has materially aided in this result. The great development of the United States, from its precarious beginnings, has been followed step by step by the unfolding in every progressive sense of this community along all lines—religious, charitable, educational, social, commercial and industrial.

On the other hand, the West Indian settlements, where the Jews maintained their supremacy in the sugar trade, have dwindled in importance as the commodity itself fell upon evil days. The working of this commodity, the economic and social alterations which came inevitably in the course of the nineteenth century, brought about this change. So that while at first the settlers in the Caribbean part of the world were better off materially than those who dwelt in the far North, time, with its revolutionary changes, has wrought alterations in their respective positions, the reverse in each instance of those just described.

We have sought to indicate how deep and true are the American Jewish ideals through the main currents of the original Jewish settlement in the United States and by a reply to the query, How came the Jews to this country? Incidentally, light has been thrown on the subsidiary economic aspects of the matter.

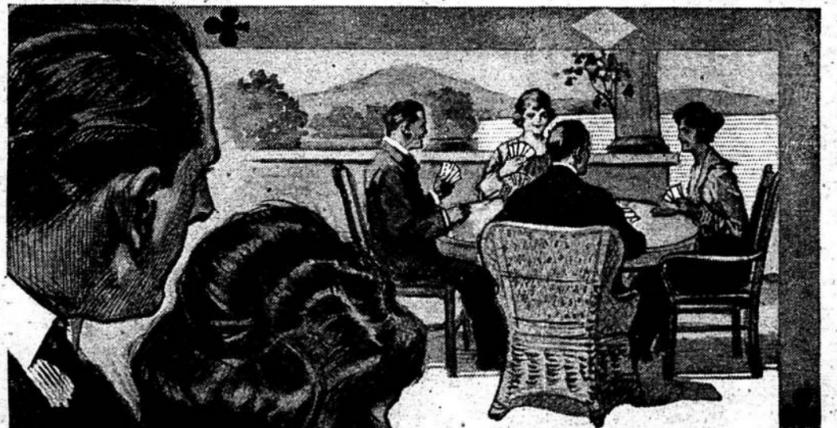
### INSIDIOUS ANTI-JEWISH PROPAGANDA

The modern press has a way all its own to carry on an insidious propaganda against those that have incurred its displeasure, or the displeasure of those in control of affairs. No direct preachment, no editorial comment is necessary. The news columns are utilized, and the fertile imagination of the scribes supplies the news, gives it the proper coloring, judiciously drops a word here and there, and the trick is done.

That the Jew is the arch-fiend that has let loose the peril of Bolshevism upon the world has become axiomatic with the gentlemen in control of our press. Nothing will convince them of the baselessness of this idea. Trotzky looms large upon the journalistic horizon, and Trotzky, of course, means all the Jews. What brutes these Jewish Bolsheviks are can best be told in detached news items.

A girl, supposedly a leading spirit among the Russian Bolsheviks, is captured by the anti-Bolsheviks' forces. Her guilt is detailed, consisting of innumerable brutal, cold-blooded murders committed by her. But before the gruesome story is concluded, a hint is dropped that she comes from the ghetto.

It may interest the reader to know that the correspondent who sends out this poisoned item to the world bears a Polish or Ukrainian name. The Jews in this and other countries have not been silent regarding the many outrages perpetrated against their kinsfolk by Poles and Ukrainian reactionaries. How can such Jewish complaints and protests be counteracted? The press furnishes the means. An item about the brutalities of some Bolshevik girl from the "ghetto" is at the present time worth more to our enemies than all the vaporings of all the Jew-haters here and abroad. It is the most damnable anti-Jewish propaganda that has ever been devised.—Rabbi S. N. Deinard, in American Jewish World.



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# How Theodore Herzl Became a Zionist

By PROF. GOTTHARD DEUTSCH

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History is full of examples of important conversions. Folk lore usually added some romantic features to it. Within the field of religion these conversions assumed a romantic character. Christian legend tells us that the Apostle Paul was a fanatic Pharisee and a disciple of Rabban Gamaliel until by a vision he suddenly turned a Christian. Some changes from one extreme to another are often found in the history of religions.

While Zionism is not exactly a religious movement, it undoubtedly has a religious feature. We may, therefore, class the conversion of Theodore Herzl from what is usually called an assimilated Jew into a strong nationalist among these remarkable conversions. Zionism justly regards Theodore Herzl as its founder, although as in all similar cases the main idea which he preached had been expressed by others before. It is to be acknowledged with gratitude that Zionists

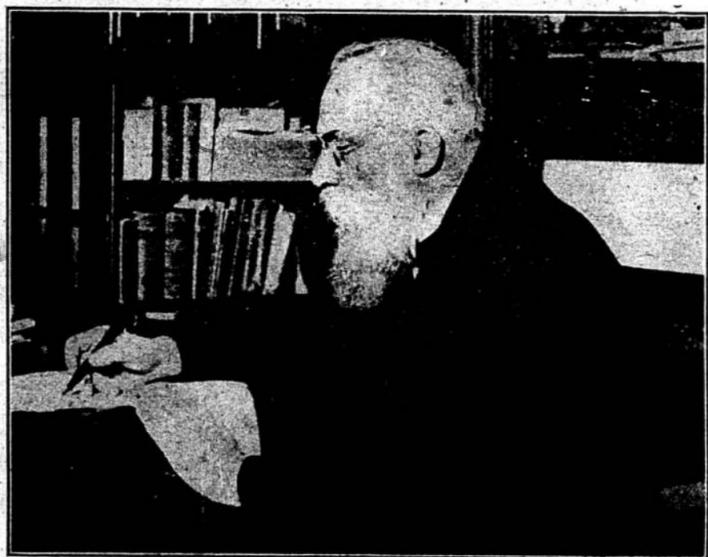
though he lived in Hungary. He also had them instructed in Hebrew, more as a matter of habit than of conviction. However, he personally said his prayers every day with talmith and tefillin. He had his son Theodore prepared for bar mitzvah, presumably in the usual form, having him drilled to read the Haftarah, no doubt the last effort of this kind that the boy ever made in his life. The friends of the family were invited to the "Confirmation," on which occasion the boy delivered a speech in which he vowed to be faithful to Judaism, a story which his uncle afterwards turned into a romance, telling us that the Chief Rabbi Meysel, who was present, shed tears when he heard it. The old gentleman was somewhat angry at me because I proved that this Chief Rabbi had died six years previously and consequently could have shed tears only in his grave, where nobody could see him. This little incident is merely quoted to show that fiction

awakening had come over the people of this polyglot country, governed by the most stupid reactionaries that ever misruled a country in need of genuine statesmen. With the awakening of liberalism the German element came to the forefront. It was a short dream that lasted barely a year. Then a period of reaction followed until this system collapsed in the war of 1866, and a new period of liberalism came. This lasted until 1879.

It would require too much space to

explain the various causes for the new turn of affairs. Suffice it to say that the awakening of the non-German nationalities supported by clerical aspirations and backed by the anti-Semitic movement which originated in Germany in 1878, produced this change. Still in 1879 this change was believed to be a passing phase. The University of Vienna was still liberal. It means that both professors and students believed Austria was to be ruled by the German element and by middle class liberals.

The students, believing in this idea, were largely represented in the Akademische Lesehalle. There I met Herzl, a tall, handsome young man of very pleasing personality. Unfortunately, I did not keep a diary at that time, but I remember distinctly that he spoke of Judaism as a matter which was indifferent to him. He believed, as did most of his contemporaries, that the Jews were slowly being absorbed by their environment when prejudice, which was merely a survival of medieval



PROF. GOTTHARD DEUTSCH

have repeatedly tried to give us the history of this remarkable man's life. The charge of writing a complete biography of Theodore Herzl was intrusted to his friend, Léon Kellner, until lately professor of English literature in the University of Czernowitz. Kellner, in the preface of his recently published book, "Theodore Herzl's Lehrjahre," Vienna, 1920, gives us the life of Herzl up to the moment when he turned a Zionist.

To begin with criticism first, the author failed to show us the actual cause which produced the change in the conception of the brilliant young writer on his relations to Judaism. We are, however, able to follow his development and to guess the cause of his change of mind with fair accuracy.

Theodore Herzl was born in Budapest, in 1860, of a well-to-do middle class Jewish family. There seems to be nothing remarkable in his antecedents. There were, undoubtedly, thousands of Jewish boys raised in Budapest at the same time under like conditions. The Jewish side of his environment in his early youth is easily understood. The grandfather was an old-fashioned observant Jew who considered it a great privilege to sound the shofar on New Year's day, although he had brothers who became apostates. The father, Jacob Herzl, was evidently a Jew of average type who grew up with the teachings of political and religious liberalism under the influence of the events of 1848. He gave his children a German education, al-

will unconsciously creep into a biography.

We return to Herzl's youth. He was sent first to the Realschule, a science high school, because he was supposed to enter a business career, but afterwards changed for the classical high school (gymnasium). He was never a brilliant student. It is sad to admit that such is almost regularly the case with brilliant boys. They do not submit to the straight-jacket of our school methods. At the same time in these early days he had already laid out the plans of his future life. He would be an author, and a German author, although he studied in Budapest. His parents, subsequently, moved to Vienna, where the young man entered the university to study law.

A young man of Herzl's inclinations living in Vienna at that time had two ambitions. He desired to become a regular contributor to the leading Vienna daily, the Neue Freie Presse, and to write a play which would be produced at the Burg Theater, the leading German stage. If he should succeed in realizing this ambition his career was made: Let us say from the beginning that he succeeded in both.

At that time he could not have had any desire or inclination to think of his Judaism in any other way except that it was a handicap in his career. I knew him at that time, being a student of the University of Vienna, and only a little older than he. If we wish to understand Herzl at that period, we must cast a glance at the history of Austria then. In 1848 an

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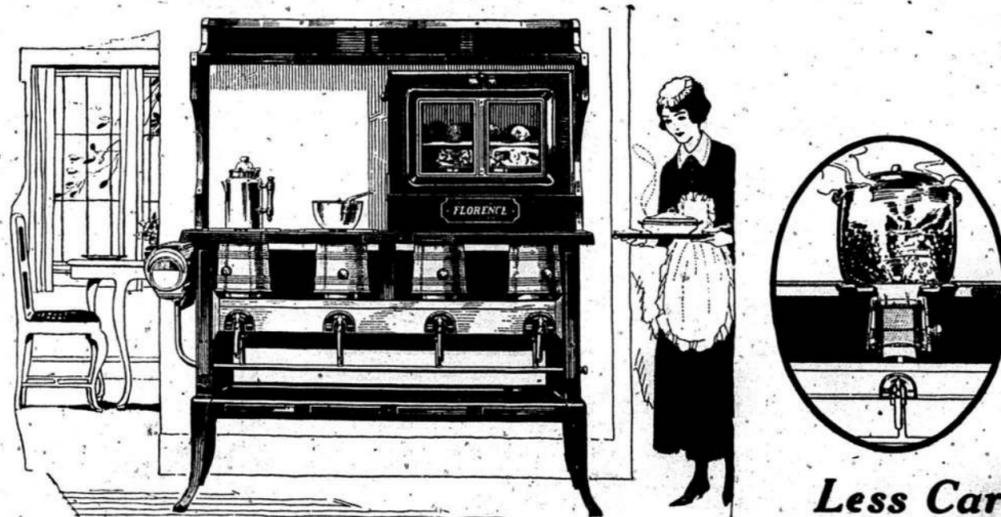
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bigotry, would disappear.

Kellner's book shows us this fact. Herzl was a member of a student fraternity (Burschenschaft) which was one of those organizations formed after the Napoleonic wars to foster the German spirit. They wore a special costume of their own, a sash in German colors, and the highest ambition was to fight a duel on some silly ground with a member of another organization bearing different colors. The first intimation that this idea of Germans of Jewish persuasion was not tenable came to Herzl in 1883. Then the fraternity to which he belonged took part in an anti-Semitic demonstration. Herzl, as a self-respecting Jew, offered his resignation. It was not accepted. He was informed that his name was stricken from the roster of members. He evidently still believed in his German nationality, for he laid stress on having his resignation accepted.

Yet he continued to work for his future career as a German author. The only incident which shows a certain Jewish pride is his refusal to adopt a pseudonym instead of his distinctly Jewish name for his literary contributions to the Vienna press. It is quite interesting to learn that this suggestion was made by the Jewish publisher, Baron Kolisch. It

is not certain, however, that it was Jewish sentiment which moved Herzl. He may have been guided by filial devotion, which is indeed a noble feature of his fine character.

Kellner shows us that even after Herzl had the unpleasant experience with the fraternity he still remained a liberal in the local understanding of the term, and manifested an unsympathetic attitude to his co-religionists, even to the point of avoiding contact with them in fashionable health resorts. In 1885 he read an anti-Semitic book by the Berlin professor, Eugene Duehring, and was very much provoked at the expression of hatred of the Jews, but he saw in it merely jealousy. This was just ten years before the change in his life took place. It may have been at that time that he was eager to escape from Judaism and was not quite averse to enter the church. He believed that anti-Semitism was something accidental that must pass away and future generations would live to see better days. This was Herzl's idea as pointed out before in 1885. Ten years later he writes to his friend, Heinrich Teweles, manager of the German theater in Prague, to whom he offers the "New Ghetto," that the highest aim of his life is the

solution of the Jewish question. What had happened between 1885 and 1895, or, to be more exact, October, 1894, when the "New Ghetto" was written, to produce this change in Herzl's views?

Kellner does not answer it. I believe to be in a position to offer the solution, and it is a matter of great satisfaction to me to point out how wild our guesses are, in the true interpretation of Talmudic history, because we do not know the events which transpired at every period of the life of an author. Herzl's great ambition, as was said before, was to enter the staff of the Neue Freie Presse. This leading Vienna paper was founded by Jews as an organ of German liberalism. Most of the founders were Jews, some what is called professing Jews, others were baptized, but all of them officially wanted to be nothing by German liberals.

Herein lay a fallacy which a man like Herzl could easily observe on the inside. His ambition was realized. The editor of the Presse engaged him in 1891 as Paris correspondent. Herzl arrived in Paris about the time when the anti-Semitic publisher, Edward Drumont was at the height of his glory. A few months after Herzl's arrival Drumont began to publish the daily paper, *La Libre Parole*, as the organ of anti-Semitism. One of its main features was the attack upon Jewish army officers, which led to a duel in which the Jewish captain, Armand Meyer, was killed (1892). This was the introduction to the Dreyfus affair. As in the case of ritual murder charge it was considered insufficient to make a real statement that the Jews were disloyal. It was necessary to have a real fact, and this fact presented itself in the case of Captain Dreyfus, who would never have been indicted upon such flimsy evidence, had he not been a Jew. The indictment took place in the fall of 1894. Then Herzl wrote the "New Ghetto."

In the absence of documents, dated in detail, we can understand the change in Herzl's life quite easily on psychological ground. Nurtured in middle class liberalism he had believed that anti-Semitism was only a trick of bigotry and autocracy. It was bound to disappear. In Austria one might understand why this disappearance progressed so slowly. The Jews were too numerous to be easily absorbed. They were too conspicuous in their habits, which distinguished them from the rest of the population; even in Vienna one could see every day thousands of Polish Jews in their gaberdines, their side locks, and their peculiar gesticulations, not to mention their speech. Furthermore the ruling class of Austria consisted of bigoted Roman Catholics for whom anti-Semitism was a convenient method to strengthen their influence. Finally the emancipation of the Jews was of recent date. It had not become law until 1867.

So the hope was justified that the people will become more enlightened in their religion. Let the Jew share his peculiarities, and let the people gain time to forget their inherited prejudices. Unfortunately in France these expectations were not fulfilled. The Jews were not very numerous, they did not speak a language of their own, they did not dress differently from their neighbors, they were liberals in religion, the leaders in French politics were free-thinkers, and the law giving the Jews equality, was a hundred years old, and yet anti-Semitism gained popularity every day.

When Dreyfus was arrested under the charge of high treason, Herzl conceived the plan of the "New Ghetto," although the scene was laid in Vienna in the environment which

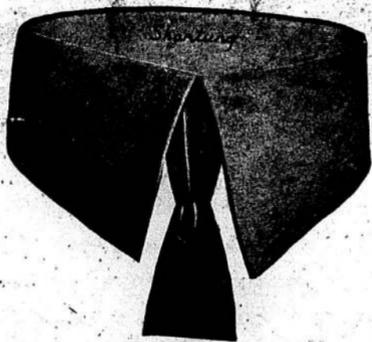
Herzl knew quite well. The main idea is that anti-Semitism instead of disappearing becomes stronger as the Jew sheds his Jewish peculiarities and becomes the competitor of his fellow citizens in every walk of life. The play ends in a question mark. The hero of the tragedy in his dying moment merely appeals to his fellow Jews to leave the Ghetto, but he does not say how.

This play, written in October, 1894, just at the time when Dreyfus was arrested, was followed by the epoch making pamphlet, "The Jewish State," published in February, 1896. In this pamphlet an answer is given to the question with which the "New Ghetto" closed. What had occurred in the meantime? Herzl lived in Paris all the time during the excitement of the Dreyfus affair. Following it up as a journalist he saw how the Jew was made the victim of corrupt politics, and as a thinker he said to himself this could not be the case if the masses were not filled with ineradicable hatred of the Jews. There was no chance of ever seeing the hope realized that the Jew would be accepted as an equal by his neighbors. He will never live a normal life unless he throws off the mask which he wears, and ceases to make himself

believe that the neighbors take it for his true face. He must be an outspoken Jew. This he cannot be unless he is in a country of his own. I stated before that this idea was not a new one. Moritz Hess had presented it in 1862, and remarkably enough he also wrote in Paris. Twenty years later the Russian physician, Dr. Leo Pinsker, expressed the same idea, when the first pogroms disillusioned those who believed in a better understanding between Russian and Jew. Herzl, however, may claim the merit that he aroused the attention of the world to this scheme.

His close associates, the members of the staff of the Neue Freie Presse, would not countenance him. They continued to wear the mask, ignoring Zionism completely. Even after Herzl's premature death the obituary notice in his own paper knew nothing of the activity which made him a world figure. The editor of another Vienna paper, Alexander Scharf, also a Jew, when asked to contribute to the Zionist cause, said, he would not give a cent to Zionism, but he would gladly pay the expense of having Herzl put into an insane asylum. The fact that Herzl could become a Zionist in such an environment proves him to have been a great man.

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## Faith and Knowledge

By RABBI GUSTAV N. HAUSMANN, Litt. D.

During the past forty years a battle royal has been raging between two religious camps in America. The liberal, represented by Professor Felix Adler, holds that, since all religion is a matter of doing good, it makes no difference what one's creed, belief or faith may be. "Deed Without Creed," is the slogan of the Ethical Culturist. The religionist, on the other hand, holds that every deed is prompted by some creed, every act is accelerated by formulated thought.

This question, however, is not new. It was discussed and debated in one of the Jewish academies in Palestine some two thousand years ago. In this renewed conflict between creed and deed, belief and action, thought and practice, the modern student of psychology has arrived at the same conclusion as that of the ancient rabbis, led by Rabbi Akiba; that belief shapes character, that thought impels conduct, that every act is the result of some mental attitude. This

the wise king in Israel enunciated more than three thousand years ago, when he stated in his Proverbs: "As a man thinketh in his heart, so is he." We are, generally speaking, what our creed or intentions impel us to be; our life is what our dominant thought is. If a man's belief is that money, whether obtained through foul or fair means, brings happiness; that pleasure, pure or impure, is the goal of one's life, he will necessarily become greedy, a money glutton, and a pleasure monger. But if one's creed is that justice, righteousness or love must reign supreme, he will accordingly become true, just and lovable. This is the controlling law of science of character. Religion, to this extent, is a philosophy of life.

To possess, therefore, a cultivated mind in order to discern between the right and wrong idea, true and false doctrine, and to have some general knowledge of the world around us, a philosophy of the universe, is such a

hunger of the soul that it may be called an instinct. There are tribes of savages in savage lands and also individuals in civilized lands, so low in mentality that they have no desire to assimilate any intelligent information. Their intellects have not been sufficiently aroused to enable them to formulate a thought.

Returning from the South Sea Islands, travelers tell us that there are whole tribes so stupid, so sleepy, that any remark made to them about Europe or America, about the railway, the telegraph, or the telephone seems to annoy them by disturbing their equanimity. Sir John Lubbock tells us that in his travels in Africa he found the chieftain of a certain tribe on the brink of starvation. He furnished him with sufficient food to refresh him. After the savage was through with his repast, the Englishman questioned him concerning the geography, the manners, the customs and the religion of his tribe and of his neighboring tribes. But the patriarch fell asleep repeatedly. At last the Englishman impatiently asked the chieftain why he fell asleep whenever he asked him these important questions, for which he had traveled into those foreign countries, in order to obtain the information. The savage ejaculated: "Thinking sets me asleep."

This, peculiarly enough, is true even in the modern parlor. When the chief topic of conversation is a cheap play, a morbid book or some gossip, especially scandal, all ears become receptacles. But if one brings up a subject that requires thought, some people begin to doze, yawn, or even fall asleep. This is unfortunately true with the pulpit. When the preacher vies with "Town Topics" or is the competitor of the vaudeville, people speak of the eloquence of the minister. When, however, these very people are asked to repeat something of the sermon, they justly answer that they don't remember any particular thing, except that he spoke well. But when the preacher discusses an idea, a subject that requires thinking, an educational problem, a philosophic concept, or religious doctrine, some of the congregants become drowsy, many are weary, and others really fall asleep.

When, however, a person with an alert mind enters a civilized community or intellectual environment, his mind and heart hunger and thirst for knowledge. Our colleges and universities, our night schools, our summer schools, our Chautauqua Circles, and our lecture bureaus, these educational institutions are the answer to the plaintive prayer of the thousands—native or foreign born—who cry out with the Psalmist: "Give us knowledge that we may live." Emerson said, "God offers to every mind its choice between truth and repose. Take which you please—you can never have both."

There is a popular maxim which runs thus: "Sow a thought and reap an act. Sow an act, and reap a habit. Sow a habit, and reap a character. Sow a character, and reap a destiny." Yea, life is won or lost, experience is blessed or marred, by its master-passion. Indeed, a man's thoughts determine his standard in society. Success does not depend on things—goods and articles—but on the mind that shapes and transforms the raw material. Why, you merchants know it better than I do; that no investments bring so high a rate of interest as investment in ideas. You have heard the expression, "A penny for your thoughts." But halt! You are liable to over-pay a penny. It all depends who does the thinking. A tramp's thoughts are not worth a penny. Rockefeller thinks in millions:

"As a man thinketh in his heart, so is he." Ideas make the man. Manual labor earns little, but faith in a the-

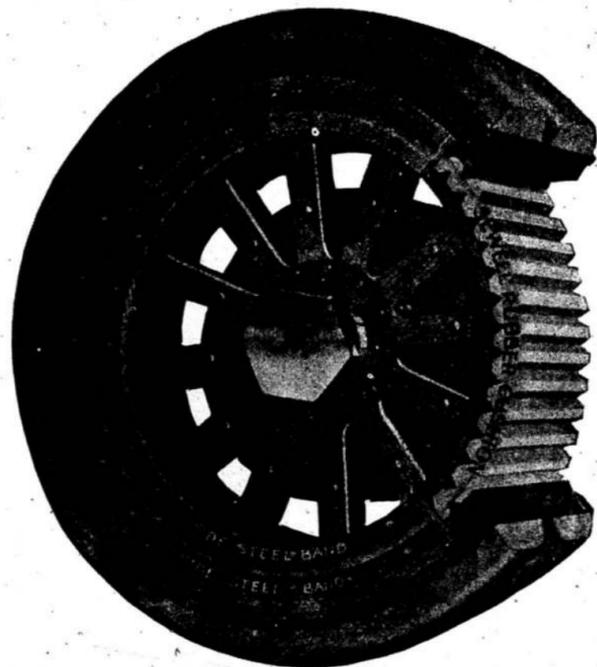
ory may earn very much. Some years ago the story was current in some Western States about three young men, mutual friends, erstwhile school mates, who were engaged to work in a Butte mine. The first young man put his belief into the pick and earned a score of dollars a week for his work. The second miner put his faith into the stamp-mill and received a score of dollars a day for his labor. The third youth put his reliance upon an electric process for extracting ore and made a great fortune. Thus one can readily see that this success had nothing to do with the things these three miners handled, but with the mind, the thought, the compelling creed that shaped the raw material.

Indeed, every deed, each achievement was originally a thought, theory, or creed only. Liberty itself was but a faith, a dogma. Many of our laws go back to Moses, the Hebrew law-giver, who dedicated his life to law and justice. Our best poetry goes back to Homer, the blind Greek bard, whose mind spun out song and poetry. The Renaissance, the age of the new learning, was brought to fruition by the theories of

Dante, Petrarch and Boccaccio. The Reformation—the modern age—is the result, not of a man of action, but of Martin Luther, a doctor of theology. The discovery of America was made by Columbus, a man who was willing to suffer for his theory, for his faith. Democracy goes back to the men whose creed was equality. Ours is, par excellence, the age of books. But what is a book? The thinker's creed, the scientist's formula, the martyr's hope, imprinted upon a white page. Out of the philosophy of life come all earth's wonders; out of one's view of the universe comes all progress.

Faith touches many things. It is a great factor in the affairs of nations, no less than in the affairs of individuals. A thing will not be done, an enterprise will not be undertaken, unless one believes, has faith, that it can be accomplished. In common parlance, we are wont to say, "Philosophy bakes no bread." Yet, every housewife knows that right and proper thinking towards flour, leaven, and yeast, mixes each loaf of bread that is tasty and wholesome. People are fond of saying, "It matters not what a man's creed, belief or

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faith is, if his life be right." True, but a man's life never can be right when his creed is wrong, a man's deed cannot be noble if his belief is ignoble, a man's conduct cannot be pure unless the spirit of the faith is pure. A man's thought regarding the universe, its origin and destiny, determine his impulse to action.

Grover Cleveland once made the following statement: "No one has more faith than I in the American people. At their worst they are but careless—they do not think. But carelessness, when persisted in, may lead to serious and far-reaching consequences." Nature knows no pity, no regrets, no palliation, no revocation. Keeping her own books, she never condones a false creed, she absolves none because of ignorance. In ancient times, before the science of chemistry was established, the alchemist thought that acids would turn the baser metals into gold. Thinking along wrong lines, the people lived and died in poverty. In the Middle Ages, after Peter the Hermit preached the Crusades, thousands upon thousands of children rallied about the crusaders to march to Jerusalem. Thinking foolishly, since

they were totally ignorant of the immense distance they had to travel, these little pilgrims never reached the Holy City, except perhaps beyond the grave. About a score of years ago, a young man thoughtlessly threw away his lighted cigar in the lobby of the Windsor Hotel in New York City. This thoughtless thinking, or rather lack of thinking, was the cause of the destruction of many lives and most valuable property. Truly there is as vast a difference between faith and recklessness as there is between pluck and rashness.

Sincerity is very much desirable in the affairs of life. Justice is the guaranty of national stability and peace. Honesty is indispensable in a moral universe. Rab Hanina postulates, "The autograph of God is truth." Rabba assumes, "The first question that will be asked by the Heavenly Judge is, 'Hast thou always acted honestly?'" King Alexander Jannaeus said to his wife, "Fear neither the Pharisees nor the Sadducees; fear only the hypocrite." Resh Lakish says, "A lie is one-legged, it has no basis." However, a sincere act without intelligent thought, rational theory behind it, is dangerous.

Fire devours, steam blisters, rocks demolish, poison kills, sin mars, carelessness leads to distress, always and invariably. But discreet thoughts towards canvas, brush and ingredients, will produce a work of art; intelligent thoughts towards stone, lumber and tools, will produce palaces.

Since every vessel in leaving port asks for that form of creed named a pilot, to control its voyage; since confidence is the incentive for each great enterprise, we must assume that man will also bring his intelligence, his best thoughts, to aid him as he undertakes the study of his ethical obligations, moral duties and religious principles. Just as in the material world, as we have seen, in order to succeed, man must have the proper creed, think aright and wisely, so in the religious world and the spiritual realm, man must have a reasonable belief, must think deeply, carefully and rightly.

Surely nobody recommends a creed that is not impelled and guided by reason. A dogma may be nothing more nor less than a formulated conviction, a carefully thought out philosophy of life. Religion to the Jew has always been rational. In the name of God, Moses speaks to the children of Israel: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." Interpreting the Mosaic admonition, R. Judah says in the name of Samuel "He shall live in them and not die in them." Says Rabbi Jonathan B. Joseph: "The Sabbath is given to man, not man to the Sabbath." As Lord Herbert, in his philosophic work, "On Truth," said, "The best worship of God is a virtuous life." John Wesley, founder of Methodism, thus surely a religionist, exclaimed: "I am sick of opinions, give me the life." Is not this the sublime motive of the following Biblical episode: God assures Moses, "For thou hast found grace in my sight." Moses appeals, "Show me, I pray Thee, Thy glory. And He said, I will make all my goodness pass before thee." Goodness, then, spells God. This is also the message of Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? He hath told thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Worship, according to this Prophet, consists in the practice of justice, mercy and humility.

That Judaism is a rational religion is apparent from this fact: In Israel's Confession of Faith its one and only dogma, "Hear, O Israel, the Lord our God, the Lord is One"—the first Hebrew word, "Shema," means, not only "hear" but also "understand." In his unparalleled suffering Job exclaims: "Though He slay me, yet will I trust in Him." An inner conviction which cannot be gainsaid, nor repressed, independent of external experience, consumes him. In the physical world the scientist uses electricity, employs gravity, utilizes chemical affinity, without knowing what these forces are. Observing their attributes, their manifestations, by their regularity—immutability—the scientist formulates laws to guide him through the labyrinth of eternal mysteries. Similarly, in the spiritual realm, the moralist, observing the mysterious forces and functions of nature, the strange phenomena, learns their attributes, formulates certain concepts, and arrives at definite conclusions concerning the universe. Faith is thus a factor in all mental speculations. The Prophet Isaiah calls the planets Nature's elements, the universe itself, to prove—by inference, by circumstantial evidence, inductively—his creed, the

God idea. He endeavors to prove truth by reason. Logic is the stepping stone to Belief. Knowledge must lead to Faith.

The historian Tacitus interprets most comprehensively the view of the Jews regarding the Universal intelligence, in the following observation: "With regard to the Deity, the Jews' creed is different. The Egyptians worship various animals and also certain symbolical representatives which are the work of man. The Jews acknowledge one God only, and Him they see in the mind's eye, and Him they adore in contemplation.

The God of the Jews is the great governing mind that directs and guides the whole frame of nature."

The following Talmudic legend indicates that faith is the keystone of our whole social fabric. Says Rabbi Simeon: "Six hundred and thirteen commandments God gave unto Moses, 355 prohibitory laws—according to the days of the year; 248 mandatory laws—according to the members of the human body: David reduced all of the commandments to eleven articles. Isaiah compressed them into six rules; Micah shortened

them all into three laws. Habakkuk reduced all the 613 injunctions, the 355 prohibitory and the 248 mandatory, into one axiom: "The just shall live by his faith." The sage thus indicates that every branch of human activity, all the affairs of life—the sum total of all things, affirmative and negative—need faith. The Ten Commandments, the first table of our duties towards God, and the second table of our duties towards society, are all alike and dependent on Faith. "Faith in the order and harmony of the universe is the basis of all enduring art."

True faith impels inquiry. It is really finding out the facts and forces of the universe and going by them, whether these forces and facts are moral, mental and physical. Belief is the crown of investigation. Heart requires intellect. Abraham, the exponent of faith in One God, questions, argues, challenges and disputes: "Shall not the Judge of the earth do right." This is also true of Moses, the protagonist of "the God of all Spirits," who thus challenges Him: "Wherefore should the Egyptians say: For mischief did He



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bring them out, to slay them in the mountains, and consume them from the face of the earth." The Psalmist prays: "Open Thou mine eyes, that I may behold wondrous things out of Thy Law." To the mysteries and wonderful things about Him, the Jew protests he must have open eyes, a reasonable belief. A Talmudic satire runs thus, "When angry with the flock, the shepherd appoints as guide a blind sheep. As one sheep always heads the drove, the angry pastor places as guide a blind one to mislead them." That the Jew is impelled by enlightenment may be seen by the following analogy:

In the Chobat ha Levuvet, Rabbi Bachya gives a dramatic distinction between the one who professes lip creed, and the other of intellectual discretion: A man with normal eyesight is walking in the street, when a blind man puts his hands on his back and follows him. Another blind man leans against the shoulders of his blind predecessor and follows. This is continued until a vast host follows, all dependent upon the one with a pair of healthy eyes. How tragic for all, if the leader but makes one false step! But if the million possess normal vision, and the leader make a

false step, the rest may still help themselves and save even the one who has stumbled. The church that leans on one leader, on him of the Vatican, must be cautious, lest a wrong step may mislead the millions. In Israel there is no mediator, intercessor or head. Each Jew must employ his own spiritual eyesight.

Religion prompts us to observe what kind of world ours is. A thousand and one dangers confront man on his pilgrimage from the cradle to the grave. Life is full of toil, of strife and of suffering. Troubles sweep upon us like turbulent storms. Adversity falls upon every man's plans. Disappointment comes to all. Tears flow like rivers and sorrow is universal. Where is the home into which death hath not stolen like a thief in the night and snatched away a dearly loved one? Here, we see the loss of a father—the mainstay of the family—there, a sweet and loving mother, yonder, a brother or sister, elsewhere, a sweetheart.

In such a world of universal sorrow, man must think, and the supreme thought which confronts each and every one naturally is this: Is there a God in this universe? Is there One who knows my inner

thoughts and motives when I laugh or weep, when I rejoice or regret, when I help or injure my neighbor? With Job each of us cries out, "O, that I knew where I might find Him, that I might come even to His seat." When the mother, looking upon the beloved countenance of her dying child and raising her eyes to Heaven in plaintive prayer; when this parent looks for the last time upon the marble face of her child; when this mother, broken-hearted and with tear bedimmed eyes cries out: "Into Thy hands, O, God, do I commit this child," is there a Divine Being who watches this tragic scene, listens to her pitiful prayers and is ready to commiserate? When the Jew exclaims: "Sh'ma Israel," when the Christian pronounces: "Our Father which art in Heaven," when the Mohammedan recites: "Allah, Allah is One," is there One who listens to these petitions?

I am no philosopher to give philosophical theories; nor am I a scientist to produce scientific facts why I believe in God. But it seems to me that Jewish history abounds in facts sufficiently to prove the existence of a Divine Intelligence. Think of the miracle that, although two thousand years of prosperity and adversity, of triumph and defeat have elapsed since the destruction of the Second Temple, the glories of Zion and of Jerusalem are still sung, as we repeat every Sabbath: "For from Zion goeth forth the Law and the word of God from Jerusalem." What a miracle that though 3,600 years have elapsed since Moses proclaimed on Mount Sinai the Ten Commandments, we Jews still observe the Mosaic, the Sinaic Sabbath!

Weird and mysterious, if not providential, seems to be the decision arrived at by the Allied Prime Ministers at San Remo, reminding us of a similar movement of 2,500 years ago. Then the Jews were in the captivity of Babylon. When Persia, the Britain of that period, became the ruler of Babylon, its king, Cyrus, appointed Zerubabel governor of Palestine, to lead his people back and reconstruct the country, which remained in possession of the Jewish people for 500 years—and now, after ninety generations, England, the modern Persia, appointed Sir Herbert Samuel High Commissioner of his ancestral land. History does not duplicate such an experience. The Psalmist, referring to the Jews, declares: "God has not dealt so with any other nation!" Yea, that there should still exist descendants of Abraham who, more than four thousand years ago, at the dawn of the history of mankind, proclaimed the unity of God, is a miracle that challenges the world's admiration. Remember, that attempts in plenty were made to annihilate Israel, to crush the Jew. The Talmud tells us that at one period of the world's history all the nations of the earth were dominated by one thought, and that was the destruction of Israel. One rabbi plaintively protests: "Israel among the nations is like a lamb among wolves," a trembling dove pursued by a greedy hawk. History proves that all the nations made a similar attempt at the life of Israel. Egypt, Assyria, Babylon, Greece, Rome, Pagan, Christian, and Mohammedan, they all made the same attempt to wipe out the Jew off the face of the earth. Yet, though conquered, crushed and nearly exterminated by each of these mighty powers, Israel survives them all. Great empires, grand monarchies and powerful dynasties seemed helpless in the presence of the hapless Jew. Treated as pariahs, oppressed and persecuted, the fragments scattered in all lands of the globe, broken as if into atoms, without any political union

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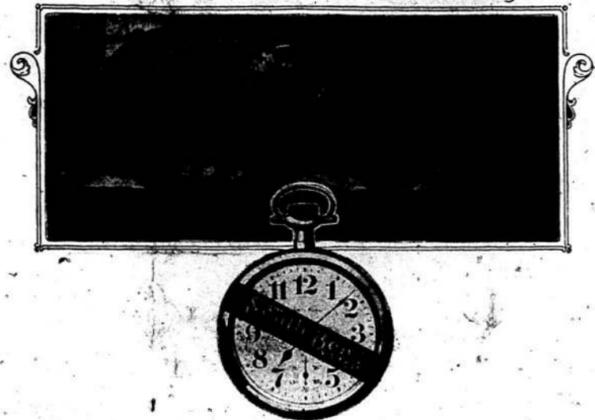
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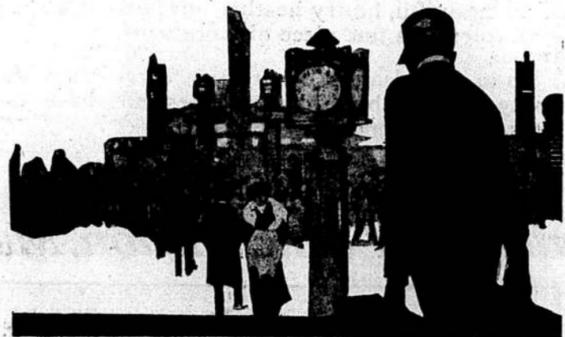
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and without any spiritual head, with no common language and with no common territory, but Israel's spirit remained intact. And now they are even more numerous than in the palmy days of the golden age of David and Solomon. The Jew saw the nations rise and perish; kingdoms become conspicuous and then vanish; civilization's exerting an influence and disappear; religious pretending to unify the race, then multiplying and dividing, but the Jew still continues to worship the God of Abraham.

Not only the nations of the world, but also brutal nature is impotent against Israel. Just as individuals are under the ægis of nature's jealous eye, so are nations controlled and watched. Demoralization, whether through pleasure, covetousness, licentiousness, or any other kind of egotism, leads to ruin. This was the cause of the downfall of the ancient nations, Ashur, Babylon, Persia, Greece and Rome. Israel's survival is due to its continuous living the moral life proclaimed on Mount Sinai. Someone, a non-Jewish divine, remarked that nature is as merciless towards old races and cruel towards old nations as she is ruthless to old people, yet she is helpless in the presence of Israel; for Jews are just as numerous, just as powerful, just as influential today as they were in the most palmy days of Scriptures. These two facts—the helplessness of the historic nations and the impotence of ruthless nature—interpret Shakespeare's poetical outburst: "Our indiscretions sometimes serve us well. When our deep plots do pall; and that should teach us 'there is Divinity that shapes our aims, rough-hew them how we will.'" David puts this thought in one of his Psalms in the following words: "Many are the designs in a man's heart, but the counsel of the Lord, that shall stand." The German puts it thus: "Der Mensch denkt, Gott lenkt." The English has it: "Man proposes, God disposes." The Prophet Isaiah was actuated by this very thought when, in the name of God, he eloquently exclaimed: "Ye are my witnesses." Israel is to be, according to the Prophet, the witness of God. We have given testimony for God at the bar of history. We have given evidence for God at the audience of civilization. Our existence is proof. We survive in defiance of gigantic nations and cruel nature, to give this attestation

This was the conviction of the court chaplain of Frederick the Great. When this sceptical monarch asked for a brief and concise summary of the argument in support of the existence of God, the preacher instantly replied, "The Jews, Your Majesty, the Jews." Here again the non-Jew merely affirmed the conviction of Isaiah: "Ye are my witnesses."

Oh, sweetest words that ever fell upon mortal ears! Strike your dulcet harp, O David; sing your pastoral song, O Amos; speak your matchless speech, O Isaiah! But know ye that no note ever sounded, no melody ever sung, no speech ever so eloquent is half so sweet to mortal ears as the concluding note in Job. When the burning question of the ages confronted him: "Is there a God?" "Oh, that I knew where to find Him!"—when his faith was tottering on the brink of extinction, the Hebrew bard reassuringly exclaimed, "I know that my Redeemer liveth!"

Great in his history,  
Grim is his tragedy,  
Through the long years  
He has patiently trod.  
Hoping and sighing,  
Aspiring and dying—  
Though bloody the path,  
Still he trusted his God.

## JEW'S DID MORE THAN THEIR SHARE.

The official records of the War and Navy Departments disclose the fact that more than 200,000 American Jews saw service in our army and navy during the war. This is 5 per cent. of the total number of American soldiers and sailors in the service.

Now, the Jewish population of the United States is only 3 per cent. of the total population of the country. Therefore, to have supplied 60 per cent. more than their quota to our army and navy in time of war is a credit to the Jews which cannot be passed unnoticed.

The contribution which the American Jews have made to our victory ought to make their voice decisively heard when it is raised in protest against the persecution and slaughter of the Jews in the countries which border upon the territory controlled by Bolshevik Russia.

A prominent Jew, who is trying to alleviate the suffering of his race in the Baltic provinces and in Poland, reports that the persecutions of the Jews continue unabated wherever the reactionary interests, the great land-

lords of the capitalistic party, get control of a community inhabited by Jews.

Guarantees of freedom of religion everywhere would be one of the very first clauses American peace delegates would dictate in any treaty creating new republics to which they subscribed.

This is impossible at Paris, however, because Great Britain would not sign such a treaty. The British Constitution recognizes only one Church, and no heir apparent to the English throne may marry any one not a communicant of the Established Church of England, although nowhere is religion freer than in the British dominions.

But when our American Government gets through repeating its "Amens" to the imperialistic treaty making at Paris it may have time to examine the complaint which the Jews are making concerning the cruelties inflicted upon their race in Poland, Rumania and the Baltic provinces. It may consider that the contribution which the Jews have made to our victory imposes some obligation at least to PROTEST against the continuance of these bloody persecutions.—New York American.

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# The Spanish and Portuguese Jews of Montreal\*

Contributed by ALBERT M. FRIEDENBERG

I. "Spanish and Portuguese Jews"—or, in Hebrew, "Sephardin"—they are styled. Whence comes this designation? One must search far back into history for the explanation.

When the Hebrew people began to be scattered and dispersed, one stream, separating from the others, moved across Northern Africa and the shores of the Mediterranean, then under the civilization of Carthage and Rome, and, crossing the Straits of Gibraltar, settled in Spain long before either Goth or Moor had seen that fair land; and when the iron legions of Titus carried ruin and devastation into Judea and desolated Zion, many a Hebrew fugitive sought a new home in the Iberian Peninsula, where once more the shattered fortunes of his race were reconstructed and re-established amid new conditions and new surroundings. Later on, when the con-

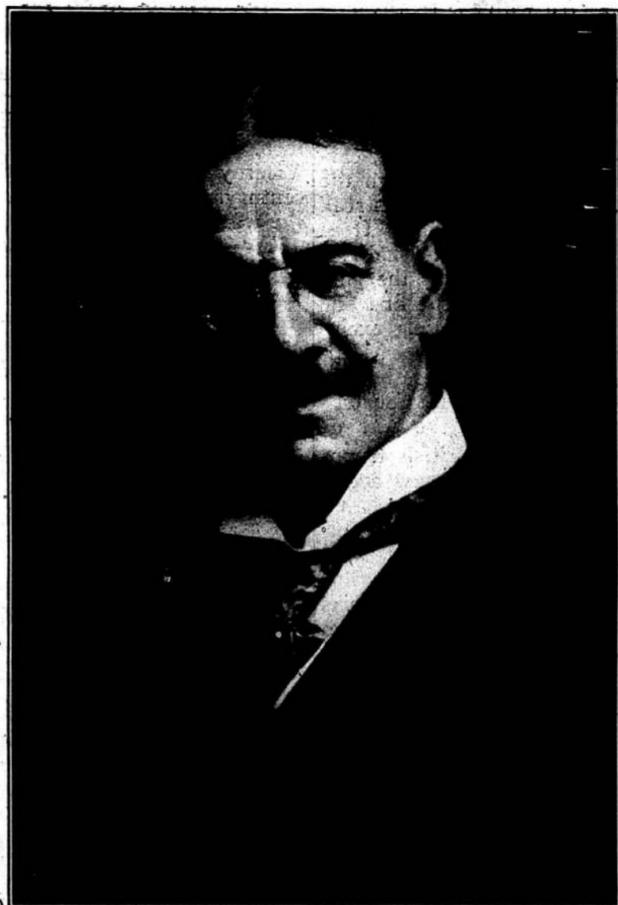
Hebrew history. The names of Solomon Ibn Gabirol, Jehudah Halevi, Ibn Ezra, Alfasi and Don Isaac Abarbanel are among the very greatest that Hebrew genius has given to the world. But there is one Sephardic Jewish name that transcends all others—that of Maimonides, or Ramban, of Cordova, unquestionably the greatest philosopher whom the Jews have ever produced.

These were halcyon days for the children of Jacob, when on the banks of the Guadalquivir they shared in the dominion and prosperity of the Saracens. No narrow restrictions confined their powers; they occupied the highest social and political positions. Often they held the highest offices of state. Rank and titles were frequently accorded to them. Their synagogues vied in architectural magnificence with the mosques of their Mahomedan neighbors; and the half ruins of some, long since

tried to evade the law, but suffered death, at the hands of the Inquisition, as the penalty, or, after experiencing marvelous vicissitudes were glad to escape to other lands. In the very year of the expulsion America was discovered, and soon colonies of Spanish and Portuguese Jewish exiles found their way to the New World, and hence it is that all the oldest Jewish congregations in America are of Spanish and Portuguese origin. They settled first in Brazil and other South American

states, where they were the first to successfully cultivate the sugar cane, and then they drifted to the West Indies and the New England colonies. They were in New Amsterdam when gruff Peter Stuyvesant was Governor. They left their footprints at Newport, where they gave inspiration to Longfellow's stanzas: *The very names recorded here are strange, Of foreign accept and of different climes, Alvarez and Rivera interchange With Abraham and Jacob of old times. And finally a small band of them reached Canada, just when the*

French regime was drawing to a close. When Amherst approached Montreal, with his invading army, there was among the members of his staff, Commissary Officer Aaron Hart, who afterwards joined the detachments of troops under General Haldimand, posted at Three Rivers; and when that city fell into the hands of the British he took up his residence there. After the termination of the war, he entered into various successful enterprises, and be-



CLARENCE I. DE SOLA

quering Saracens drove the Goths to the Pyrenees, and established their rule in Spain, the Jews shared fully in their prosperity and splendor. For centuries the Omeadian Caliphs ruled a land that was the center of a high civilization, and the home of science, art and letters. During the early mediaeval ages, when other parts of Europe were enveloped in ignorance, and when learning was so neglected that the warlike barons could sometimes not so much as write their names, the Hebrews and the Moors were kindling in Spain the fire of knowledge, and could point with pride to their libraries and great universities, to their colleges of music, to their academies of languages, to their schools of medicine, and to their institutes of philosophy and science. It was then that there shone forth that bright constellation of great Spanish-Jewish intellects, whose brilliant achievements in science, in medicine, in poetry and in philosophy have not been surpassed in the whole range of post-Biblical

converted to other purpose, still exist to excite the wonder and admiration of the world. The homes of their great men in Cordova, Toledo and Granada were models of elegance, luxury and refinement, and reflected well their affluence and culture. But, after centuries of prosperity, changes at length came. Spain was once more to undergo a transfer of masters, and with it a change of policy. The Moors had now to face war with their old adversaries, and during a long and tedious struggle were slowly driven into narrower and narrower confines. At length, when Granada fell, they were entirely expelled from Spain. King Ferdinand now turned his attention to the Jews and decided to drive them, too, from the land which they had so long occupied and cultivated. In 1492 he issued his cruel edict of expulsion by which in one moment over half a million Hebrews were expelled from their homes, and banished to foreign lands. The edict was soon followed by a similar one in Portugal. Many exiles took refuge in Holland, in Italy, in England, in Turkey and the East, and in Northern Africa. Some

\* This, as well as the paper to appear here next month, has been adapted from the splendid newspaper account of the jubilee of the Montreal synagogue, published in 1893, and written by Clarence I. de Sola.



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As a result, Miller Tires have become the sensation. They are everywhere discussed. Thousands of large tire users, after years of comparison, have adopted the Millers exclusively.

The demand for Miller Tires in the past five years has multiplied 20-fold.

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# Miller Tires

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came Seigneur of Becancour and of six other seigneuries. He was born in London, in 1724, and had been in New York before coming to Canada. His wife, Dorothea Judah, was of the Judah family referred to below. When in after years Edward, Duke of Kent, the father of Queen Victoria, visited Three Rivers, he was entertained there in sumptuous style by the Seigneur of Becancour. There also arrived in Montreal, at the time of the British conquest, Lazarus David, Uriel Moresco, Abraham

Franks, Simon Levy and Fernandez da Fonseca. These were among the first Hebrews recorded to have settled permanently in Canada. They were soon joined by several others, among whom were Hananiel Garcia, David Salesby Franks, Emanuel de Cordova, Isaac Miranda, Jacob de Maurera, Andrew Hays, Levi Solomons, Uriah Judah and Joseph Bindona.

Several of these were connected with the army, others were merchants, and judging from the extent

of their undertakings, must have been men of considerable means. In the records of land transfers, deposited in the vaults of the Montreal Court House, we find that Lazarus David was an extensive owner of real estate in Montreal and its vicinity as far back as 1767. He took an active part in public affairs, and was a prominent man in civic matters in those days. He had come originally from Wales, where he was born at Swansea in 1734, and took up his permanent residence in Montreal in

1763. Uriah Judah and other members of the Judah family were also extensive merchants. Emanuel de Cordova, Hananiel Garcia and Isaac Miranda held military offices.

David David, the eldest son of Lazarus David, was another of the principal founders of the Montreal Spanish and Portuguese Synagogue. He was born in Montreal in 1764, and few men played a more prominent part in public affairs in those days than he. The head of a large business and in affluent circumstances, he was noted for his large-heartedness, and was ever ready to assist generously every philanthropic undertaking. He figured as a director in many public institutions, and was one of the most active founders of the Bank of Montreal in 1817. He was elected a director of its first regular board on the 27th of February, 1818, and the minutes of the bank show that he continued in office till 1824, the year of his death.

Towards the close of the eighteenth century Commissary Aaron Hart induced his nephew, Henry Joseph, to settle in Canada. Born in England in 1775, Henry Joseph arrived when yet a youth and soon became connected with the troops garrisoned at Fort William-Henry, at the mouth of the River Richelieu. He resided at Berthier, opposite the Fort, and afterwards established there one of the largest mercantile houses in that part of Canada, carrying his enterprise all through the back country and up to Montreal. His supplies were brought from Europe in vessels that he individually chartered, including the ship "Ewretta," and he was the first one to employ Canadian vessels exclusively for direct trade between Canada and England, and hence he was one of the founders of Canada's merchant marine. In the war of 1812 he joined the British troops near the Richelieu, and saw active service. He subsequently took up his residence in Montreal, where his interests eventually centered, and was stricken down during the terrible cholera outbreak in 1832. He was the father of J. H. Jesse, Abraham and Gershom Joseph, and two of his daughters were married respectively to Dr. A. H. David and to Dr. A. de Sola.

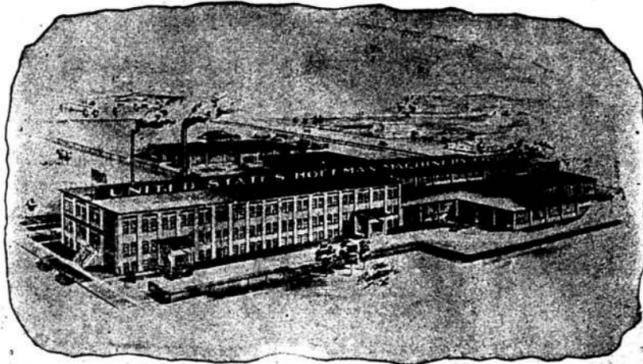
The civil rights of the Jews in Lower Canada were not at that time very clearly defined, and the question was brought to an issue in 1807 by the election that year of Mr. Ezekiel Hart, second son of Commissary Aaron Hart, as member of the Legislative Assembly. He defeated three opponents by a large majority. When he entered the House he refused to take the oath in the usual form "on the true faith of a Christian," and he was sworn by the clerk of the House in the Jewish form and with head covered. The majority of the members objected, and declared the seat vacant. He was once more elected by a heavy majority, but again the House refused to let him take his seat; and, after some exciting scenes, a bill was pushed through to its second reading, "to disqualify Jews from being eligible to a seat in the House of Assembly." This raised the hot indignation of Sir James Craig—then Governor—and he angrily dissolved the House before the bill could pass. A long agitation followed, which culminated in the passing of an Act in 1831, by which the Jews were accorded the fullest civil rights in Canada, and all questions of restrictions was set at rest. It is said that the original opposition to Mr. Hart's taking his seat was due more to the heat of political partisanship than to religious intolerance. Ezekiel Hart also distinguished himself as an officer of militia in the war of 1812-14.

During the turbulent days of 1837-

38, when the country was disturbed by the Rebellion, quite a number of the members of the Spanish and Portuguese congregation of Montreal participated in the struggle, and actively served on the loyalist side. Two members of the David family commanded detachments of cavalry at the battle of St. Charles, one having two horses shot under him. Aaron Phillip Hart, a son of Benjamin Hart, and an eminent lawyer, raised a company of militia, while Jacob Henry Joseph served with the troops at Chambly and the Richelieu, and was entrusted with the duty of conveying dispatches between Sir John Colborne and General Wetherall at night, the papers being hidden in leather linings to escape risk of capture by the rebels. His brother, Jesse Joseph, also served in the militia. In the course of a letter to their brethren in London, dated 5th July, 1838, the president of the Montreal synagogue remarks: "The various troubles that we have experienced for the past nine months have caused us to forget all civil duties to perform military ones, and I am sorry to add our troubles are not yet over."

On the retirement of the Rev. David Piza, in 1846, the Montreal Sephardic congregation elected the Rev. Abraham de Sola, LL. D., as their rabbi. Dr. de Sola came from an ancient Spanish-Jewish family, that had produced many illustrious men. Don Bartholomeu de Sola was Viceroy of Navarre in the ninth century. Another de Sola figures in the wars, fighting under the Infante of Aragon, in the fourteenth century, and during its long sojourn in the Iberian Peninsula the family gave to the world many prominent scholars, physicians and statesmen. Banished by the edict of Ferdinand, in 1492, they settled in Holland. Two centuries later some of them ventured back to Lisbon, evading the edict prohibiting Hebrews from entering Portugal, by passing as "Marranos." Two were detected and suffered death at the stake, but a third, Aaron de Sola, escaped to London and got back to Amsterdam in 1749. One of his sons, Dr. Benjamin de Sola, was court physician to William V of the Netherlands. Two other sons settled in Curacao, and one was the progenitor of General Juan de Sola, who was so distinguished as a cavalry commander under Bolivar and Paez. He fought in the decisive battle of Carabobo, and led the charge at the storming of Puerto Cabello. Isaac de Sola was a celebrated Jewish author and lecturer in London in 1690. Several of his works are still extant. Dr. de Sola's grand-Chief Rabbi of the Sephardim of Great Britain, whose family was noted for its many eminent scholars, and which traces its ancestry back without a break to the distinguished Rabbi Isaiah Meldola of Castile, head of the College of Mantua, who died in 1340.

Dr. de Sola arrived in Montreal in 1847, and continued to act as spiritual head of the Spanish and Portuguese Synagogue until his death in 1882. No man did more to reflect lustre on the Hebrew community in Canada than Dr. Abraham de Sola. A profound Oriental scholar, an eloquent preacher, a distinguished theologian and a voluminous Jewish savants of his day and acquired a reputation that was well-nigh world-wide. He was appointed professor of Hebrew and Oriental literature at McGill University in 1848, and the marked ability with which he fulfilled the duties of that position will live in the memory of more than one generation of students. He was a prominent figure in most learned bodies, and for many years president of the Natural History Society. His whole life was one of self-sacrificing devotion to the intellectual and moral advance-



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Gen'l Mgr.  
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Detroit, Mich.

"This is the first truck purchased of our present fleet of eleven Wilsons. It has been run more than 65,000 miles since March, 1916. The normal load it carries is seven tons, and frequently nine tons. We have hauled with this Wilson 2-ton chassis and trailer equipment as much as 22,500 pounds at one load. Will further say that we keep an accurate individual record of our trucks and our books show that this Wilson has cost us an average of only \$3.47 per month for repair parts and labor."

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ment of his race, for whom he labored head, according to Jewish custom of which he was the author, some of the most important were: "The Cosmography of Peristol," "The Commentary on Samuel Hannagid's Introduction to the Talmud," "Scripture Zoology," and "The Mosaic Cosmogony," "Philological Studies in Hebrew and the Aramic Languages," "Scripture Botany," "Shabethai Tsevi," "The Sanatory Institutions of the Hebrews," "History of the Jews of Poland," "The Jews of France," "Saadia Ha-Gaon," etc., etc.

In 1872, Dr. de Sola was invited by General Grant's administration to open the United States Congress with prayer, and the unique scene was witnessed of one who was a British subject and not of the dominant faith, performing (with covered to England by the United States tom) the opening ceremonies at the assembling of Congress at Washington. This episode was regarded as the first friendly compliment extended ceaselessly. Of the many works after the strained relations that had resulted from the Alabama claims, and the thanks of the British Government were conveyed to Dr. de Sola by Sir Edward Thornton, then British Minister at Washington.

During Dr. de Sola's pastorate, many familiar names are noticeable among the officers of the Spanish and Portuguese congregation. Dr. A. H. David, grandson of Lazarus David, long held the presidency, and was one of the most active of its lay officers. He was Professor of the Practice of Medicine and Dean of the Medical Faculty of Bishop's College, and enjoyed a large practice as a physician.

Mr. J. H. Joseph, son of Henry Joseph, of Berthier, was honorary-treasurer of the congregation for several years, and long one of its important supporters. He was one of those who organized the first telegraph line in Canada, and was partner in the Newfoundland Company that formed the last link in the first Atlantic cable. He also assisted in the building of some of the first Canadian railways, and aided in organizing two banks. For a long time he was president of the Montreal Elevator Co. He was offered the Liberal nomination for Montreal West some years ago, but declined and also refused the offer of a seat in the Legislative Council, as he objected to the ties of any political party.

Mr. Jesse Joseph took also for very many years a leading part in the affairs of the Spanish and Portuguese congregation of Montreal. His prominence in many of Montreal's public institutions is well known; notably the Gas Co., of which he is president, and the Street Railway, of whose directorate he was likewise long the head. Some years ago he was created a Knight of the Order of Leopold, by the King of the Belgians, in reward for his important services in establishing commercial relations between Belgium and Canada, and in 1890 he was further honored by receiving the *Decoration Civique of the First Class*.

Among its contributing members, "Shearith Israel" (Montreal) also counted Mr. Abraham Joseph, who was so prominent in public affairs in Quebec. He was president of the Dominion Board of Trade, and of the Stadacona Bank, and director of the Banque Nationale, and of the Quebec and Gulf Ports Steamship Co., and at one time stood for Mayor of Quebec City.

Old residents of Montreal will still remember the three brothers Samuel, Goodman and William Benjamin, who were such popular personages here over a quarter a century ago. They all were staunch members of "Shearith Israel, and occupied in

turn the highest lay offices of the Synagogue. Samuel Benjamin was elected a member of the City Council, and for some time was one of the most active of the city fathers. 1893 marked his death in England, where he had gone to spend his declining years.

The venerable G. I. Ascher, who lived to the patriarchal age of 96 years, was also a very familiar figure in the congregation for many decades, and one of its firm supporters. He held the office of Parnass, or Ecclesiastical Warden, for some time. His son, "Isidor" graduated in law, and is a poet of no mean order, residing in England. His volume of verses, "Voices From the Hearth," was highly commended by Longfellow.

JUDAISM VERSUS THE JEW

By REV. MORRIS JOSEPH,  
London, England.

It is often made a reproach to Christianity in these days that it has failed to lift its adherents to the level of its best ideals. How vast a gulf, it is said, separates the humane doctrine of its founder from a civilization that could tolerate and defend the war just closed or the peace that has succeeded it! Christianity, it is concluded, is a manifest failure. I refrain from passing judgment either upon the inference or the argument. What I am concerned to point out is that Judaism is in no better case in this matter than Christianity. It is true that, unlike Christianity, Judaism is not the controlling force in modern civilization, that the momentous decisions which decree peace or war are not in Jewish hands. But the Jew has nevertheless responsibilities—serious responsibilities—arising out of his religion, and he has to justify himself for his attitude towards them at the bar of the world's opinion.

A few days ago I was dwelling upon the grandeur of the Jewish creed for the enlightenment of a Gentile friend. "Yes," said my friend, "it is all very beautiful teaching; but how small is the response that your co-religionists make to its high appeal! In the opinion of most people the Jew deliberately lives for sordid ends rather than for noble ones." And sorrowfully I had to admit the charge, at any rate in my inmost heart. My friend, of course, quoted too sweeping a judgment. The world sees only the worst side of Jewish life—the newspapers take very good care of that; the better aspects are known only to the few. Judaism is not always a failure as an inspiration. We need not go back to the Bible or to our people's story, either in Talmudic or mediæval times, for Jewish examples of holy living. It is true that those who constitute them are the vanguard, not the rank and file; but, as to the rank and file, if they seem to live for the grosser things of life, is it not partly because oppression has blunted their finer perceptions? Like the groaning multitudes in Egypt of old, they do not listen to the higher voice because they cannot, and they cannot "because of the bondage." But this only palliates the defect; it does not get rid of it. The glaring contrast between Jewish ideals and the average Jewish life is indeed painful—all the more painful because, as you see, the Gentile is quick to notice and condemn it. And so there comes about that impeachment of Judaism itself which Ezekiel first, and the Rabbins after him, specifically style a "Profanation of the Name," an impeachment of God Himself. Our Christian neighbors find us with the Bible in our hands, possessed of brilliant examples of heroic loyalty to God and goodness as our legacy from past ages, and yet with "leanness" in our souls and in

our lives. And they cry out on the Jew and on his religion. The one is a degenerate and the other a failure. It is no answer to retort, "Physician, heal thyself!" The average Jew is certainly no worse than the average Gentile; but he ought to be better. We claim to be the elect people, expressly chosen to win the world for righteousness. The claim is a bond, binding us to make righteousness the one aim of our own lives. "Be ye

clean, ye that bear the vessels of the Lord"; they who would be God's witnesses must testify to Him by their actions; the truth bearers must live the truth. But we are heedless of this elementary duty. The ancient story still repeats itself: that they received the word from the flaming mount have turned aside from the upward way and made them gods of gold. A few days before the conversa-

tion I have just mentioned I was speaking to another friend—this time a Jewish one. He had been brought up in a narrow orthodoxy which, instead of inspiring, had disillusioned and chilled him. I was talking to him about the coming Passover, about its high spiritual message, and more especially about that part of it which sets forth freedom as the common birthright of humanity and violence and wrong—even national vio-

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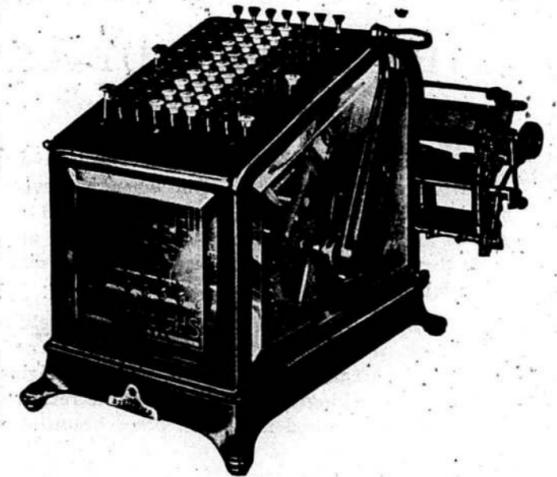
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lence and wrong—as the blackest crimes in the sight of God. It was new light for him, and he acknowledged the fact. "But," he asked, "what Jew thinks of these things? What is Passover for the man who keeps it but as an opportunity for eating and drinking?" It was a harsh rejoinder; but its sting lay in its truth. It may be argued that the Jew who fails to rise to the height of the festival's great argument has been taught no better. But why has he not been? Why have even the teachers failed to get some of the sacred fire? Why have the sublimities of their Judaism missed their mark? They have been duly and eloquently set forth. Prophet and Psalmist, sage and rabbi—Bible, Talmud, Midrash—preach a noble doctrine. Why does the good seed fall so often on sterile soil? Why, in a word, has Judaism, thus far, not made the necessary beginning towards the conversion of the world by converting the Jew himself?

It is assuredly not the fault of the religion. Of Judaism it may be said, as has been said of Christianity—it has never been properly tried. It has not been given a chance. It has lifted

up its voice as a trumpet; but the hearts that should have been flung open to its call have been steeled against it. Lips touched with heavenly fire have spoken their divine message, framed their burning appeal, in vain. The prophets have been singled out for stoning. No; it is not the fault of Judaism; the fault is with the Jew, not because he is a Jew, but because he is a man—with a man's weaknesses, passions, blindness—because he has all the lower self-love, the apathy, the obstinacy, the materialistic outlook on life which are the marks of humankind generally. It is a case of Judaism *versus* the Jew, and it has its counterpart in the story of religion through the centuries. If ever a people had a chance of regeneration, of laying the foundations, in righteousness, of a higher social order, it was Israel after the Babylonian exile. The Messianic era seemed at hand—to the prophet at any rate. "And it shall come to pass that as ye were executed among the nations, O house of Judah, so ye shall be a blessing; fear not, but let your hands be strong." But the beautiful dream was never realized. If it had been Israel—man-

kind at large—would have been far different from what they are. "Ye shall be a blessing"—there lies the tragedy of it! If Israel would only be true to himself he would powerfully help humanity to be faithful in like manner; his example would bless and enrich the world.

Will it be always thus? Is the ideal doomed to be ever illusory and those who cherish it to be mocked at as foolish self-deceivers? No. There shall assuredly come a day when the vision proves true, when the dreamer "sees of his soul's travail and is satisfied." The very persistence of the dream, in spite of repeated failure, is the witness to its truth, the promise of its ultimate fulfillment. Men's hearts are hard and wayward; but God will know how to touch them and lead them back in His own good time. The prophets have been stoned in every age; but their spirit lives on, promising with deathless voice the victory that will come at last. And the fulfillment will begin with the Jew. He will be the first to catch the radiance of the new dawn, as he did that of the old. Not forever his indifference to the call of his ideals, to the pathetic message of the brave souls who have lived and died for them. "The reproach of Egypt"—the shame of slavery to the lower self—will be removed from the Jew at last, and the world will share in the brightness of his uprising. "Love truth and peace," cries the prophet, "and it shall yet come to pass that there shall come peoples and the inhabitants of many cities, saying, Let us go speedily to seek the Lord of hosts; I will go also. And ten men out of all the languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." The Word has gone forth; it shall not return void. The thought is a challenge to our faith, an exhortation to us to prove that faith true.

#### JAMES RUSSELL LOWELL ON THE JEWS.

Talking with a number of friends who were dining with him one evening, Mr. Lowell instantly began to talk of the Jews, a subject which turned out to be almost a monomania with him. He detected a Jew in every hiding-place and under every disguise, even when the fugitive had no suspicion of himself. To begin with nomenclature: all persons named for countries or towns are Jews; all with fantastic compound names, such as Lilienthal, Marenroth; all with names derived from colors, trades, animals, vegetables, minerals; all with Biblical names, except Puritan first names; all patronymics ending in son, sohn, sen, or any other version; all Russels, originally so-called from red-haired Israelites; all Walters; by long-descended derivation from wolves and foxes in some ancient tongue; the Caecillii—therefore Cecilia Metalla, no doubt St. Cecilia, too, consequently the Cecils, including Burleigh and Lord Salisbury.

Of course, there was Jewish blood in many royal houses and in most noble ones, notably in Spain. In short, it appeared that this insidious race had penetrated and permeated the human family more universally than any other influence except original sin. He spoke of their talent and versatility and of the numbers who had been illustrious in literature, the learned professions, art, science, and even war, until, by degrees, from being shut out of society and every honorable and desirable pursuit, they had gained the prominent position everywhere.

Then he began his classification again: All bankers were Jews, likewise brokers, most of the great financiers—and that was to be expected; the majority of barons, also baronets; they had got possession of the press,

they were getting into politics; they had forced their entrance into the army and navy; they had made their way into the cabinets of Europe and became prime ministers; they had slipped into diplomacy and became ambassadors. But a short time ago they were packed into the ghetto; now they inhabited palaces, the most aristocratic quarters and were members of the most exclusive clubs. A few years ago they could not own land; they were acquiring by purchase and mortgage in every part of Europe and buying so many estates in England that they owned the larger part of several counties.

Mr. Lowell said much more to illustrate the ubiquity, the universal ability of the Hebrew, and gave examples and statistics for every statement, however astonishing, drawn from his inexhaustible information. He was conscious of the sort of infatuation which possessed him, and his dissertation alternated between earnestness and drollery; but whenever a burst of laughter greeted some new development of his theme, although he joined in it, he immediately returned to the charge with abundant proof of his paradoxes. Finally, he came to a stop, but not to

a conclusion, and as no one else spoke one of the guests said: "And when the Jews have got absolute control of everything, what do you suppose they will then do with it and us?" To which he answered, turning towards his interlocutor, and in a whisper audible to the whole table, "That is the question that will eventually drive me mad!"

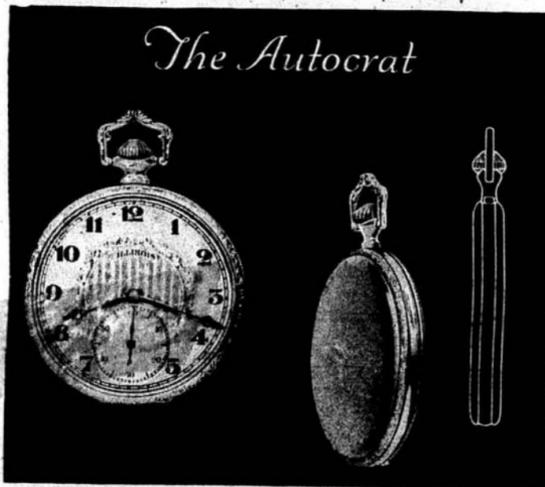
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"I would most willingly help any movement for the betterment of the Jewish people, for they have been my most loyal friends, not only in Jackson, but in every place I have been." Father P. O'Hanlon, of St. Mary's Catholic Church, Jackson, Tenn., wrote J. L. Rosenbloom, Jackson's chairman in Tennessee's State-wide campaign.

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